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UNITARIANISM EXHIBITED

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IN ITS ACTUAL CONDITION;

CONSISTING OF

ESSAYS BY SEVERAL UNITARIAN MINISTERS AND OTHERS;

ILLUSTRATIVE OF THE

RISE, PROGRESS, AND PRINCIPLES

OF

CHRISTIAN ANTI-TRINITARIANISM

IN DIFFERENT PARTS OF THE WORLD.

EDITED BY THE

REV. J. R. BEARD, D.D.

'This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.' John xvii, 3.

'To us there is one God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things.' 1 Cor. viii, 6.

LONDON:

SIMPKIN, MARSHALL, AND CO., AVE MARIA LANE.

1846.

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PREFACE.

The security of tenure guaranteed to the property of the non-subscribing congregations of Great Britain and Ireland, by the passing of that liberal and enlightened measure, commonly known by the name of the Dissenters' Chapels Bill, appeared to the Editor a suitable occasion for collecting evidences of one of the consequences of free enquiry, and the prevalence of scriptural knowledge, in the renunciation of the pagan and metaphysical notion of the Trinity. These evidences are here presented to the public. They show an amount of Anti-trinitarian Christianity which few, perhaps, will have expected; and are thus fitted to afford encouragement to those who, in this country especially, are exposed to no small obloquy, in consequence of their maintenance of the simple teachings of the Bible; namely, that God is one, and that the God and Father of our Lord Jesus Christ is the only true God. Nor is it, as the writer hopes, impossible that the volume may do something to extend the conviction that definite doctrines, though few in number, and simple in character, lie at the basis of the religion of Jesus Christ. It is, at the same time, highly pleasing to find many proofs, in the ensuing Essays, that these few and simple truths may enter into very diverse states of mind, appear under many modifications, and put forth dissimilar effects. What is not less important is, that the consequences of the spread of Unitarianism, here recorded, appear, without any attempt at display, to be of the most benign description. We wish to suggest no comparison disadvantageous to other denominations, but we may say, that here are genuine Christian fruits, here are tokens of the operation of the spirit of Christ—a spirit not of fear but of power, and of love, and of a sound mind.

Even yet the question is sometimes heard—'What is Unitarianism?'

This book gives a full as well as practical answer. Unitarianism is here expounded in its diversities as well as its unity; in its practical bearings and effects, no less than its doctrines. And though we claim for the volume no more authority than belongs to the individuals who have contributed to its pages, and utterly disown and repudiate anything like an attempt to set forth a formal declaration of the Unitarian faith, whose very life consists in liberty, yet we may affirm, that the writers whose productions are here published, will generally be acknowledged competent to give an accurate and trustworthy account of the views and condition of the several sections of the common Anti-trinitarian church to which they belong. By these expositions of Unitarianism let Unitarians in future be judged, and not by representations which emanate from opponents, and which, in too many instances, they have good reason to both disown and lament.

To a very common mistake the following pages afford a decisive answer; —'Unitarianism is a series of negations.' The denial of the Trinity, is to a well-instructed Unitarian, of importance, chiefly because it leaves room for the recognition, in its scriptural simplicity and comprehensive import, of the grand central doctrine that God is one, and that the one God is in Jesus Christ, the Father of human kind. We make the remark, mainly, because we are desirous that the term Anti-trinitarian, which is frequently employed, should not mislead the reader. That term we have used in order not to identify other Anti-trinitarian communities with the Unitarians (so specifically termed) of Transylvania or of England; and so seem to assert a greater degree of unity than actually exists. The term, however, is negative. It sets forth the one point in which all Unitarian churches agree, differ as they may in other particulars. But distinctive titles, if they succeed in assigning specific differences, are generally of a negative kind. But while such a title states what a particular class *is not*,

it leaves to other means of information the office of describing what that class *is*. That office we have attempted to discharge in the Essays which form the present volume. On this point we add only, that the Anti-trinitarianism here spoken of is exclusively Christian. We have no fellowship or sympathy with any opinions which deny that Jesus received a superhuman commission, and was endowed with superhuman qualities and powers.

The actual decline of Trinitarianism would have been less imperfectly exhibited in these pages, had they contained an Essay exhibiting general evidences bearing on that fact. The writer has, however, spoken on the subject, in a treatise which may be considered as forming a prelude to the present volume;* and must now content himself with a few additional remarks. If we were to take at their full value the words of Mr. Ward, in his 'Ideal of a Christian Church,' we should have reason to rejoice in a greater degree of progress than we have ventured to claim. These words we give as they are found in the Quarterly Review (Jan. 1845, p. 178), which states it as Mr. Ward's opinion, that 'care for dogma is gone, and that indifference to the central verity of the Gospel, the divinity of our Lord, is prevalent among us to a fearful extent.'

A recently published discourse, ('Sermons on the Interpretation of Scripture') by Dr. Arnold, formerly Head Master of the Rugby Grammar School, affords a striking proof of the extent to which the old ecclesiastical doctrine of the Trinity has gone to decay. The omissions in this sermon are full of meaning. Though receiving from its author's hand the title, 'The Holy Trinity,' the discourse itself never mentions the word. Nor does it present any definition of the doctrine. All that theologians have laid down and tried to prove on the point; all their diverse views; all their

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* *Historical and Artistic Illustrations of the Trinity*, shewing the Rise, Progress, and Decline of the Doctrine, with Elucidatory Engravings; by the Rev. J. R. Beard, D.D. —London; Simpkin, Marshall, & Co. Price 8s.

bitter disputes; all the statements of the Nicene and the Athanasian creeds, and all the propositions of the thirty-nine Articles, might have had no existence in the writer's mind. Nor from his positive teachings can any one learn what he meant by the Trinity, what views he either held or intended to set forth. His positions are simply these;—'There is only one Lord and Master of all, whom all may and must worship,' (p. 433). 'Yet Revelation tells us, that in our religious feelings and relations we have to do with Jesus Christ, (434), who was 'in truth the maker of all things' (436). 'Furthermore, Revelation teaches us, that in our religious feelings we have to do with Him whom it calls the Holy Spirit' (436). 'The Holy Spirit is no other than He who is alone, in the highest sense, holy' (437). And so the reader is left to his own resources in the midst of these difficulties, without a word of explanation. Did not the title declare that the sermon was, in some way, intended to expound the Trinity, few Unitarians would find in its substance much to which they would take exception.

Dr. Arnold sometimes pursues modes of scriptural interpretation which must end in Unitarianism, if they do not give reason to doubt his own orthodoxy. We subjoin an example. The terms 'Son,' 'only begotten Son,' 'to beget,' are generally accounted to contain proofs of the supreme deity of Jesus Christ. Effectually have such proofs been invalidated by Dr. Arnold, in his expositions of the second Psalm:—'The second Psalm, in its first meaning, is an expression of confidence and triumph on the part of a king of Israel, that he, as reigning in God's name, and enforcing God's law, would be upheld by God's power; and that the neighbouring heathen princes, who were impatient of his supremacy, should yet be forced to acknowledge it. So fully does the Psalmist feel that he belonged to God, that he says, 'Jehovah said unto me, thou art my Son, this day have I begotten thee;' and again, at the end of the Psalm, he addresses his enemies with this warning, 'Kiss, that is, do homage to the Son, that is the King whom Jehovah regarded as his Son, lest he be angry and ye should perish

from the right way.' The Psalmist then, a king of Israel, and one faithful to the law of God, says, that God called him his Son, and had as it were begotten him as such, in the day that he raised him up to be King over his people. So we read in Psalm lxxxix, 27, that God declares that he will make David 'His first born, higher than the kings of the earth;' and again, He promises of Solomon, that He will be to him his Father, and Solomon shall be to him a son' (2 Sam. vii, 14). A king over God's people, ruling in righteousness, is so much in the place of God, that God vouchsafes to call him His son' (Sermons on the Interpretat. of Script. p. 444). It is true the learned author holds that, in a secondary sense, these things apply to 'one who was in truth the Son of God.' That they apply to Jesus is not, however, the question at issue; which is, does the terms 'beget' and 'first-born,' prove the deity of him of whom they are used. To which question Dr. Arnold's remarks supply a decided negative.

In addition to the names of authors given in the Table of Contents, the Editor must make the following statements in regard to sources of information. For the greater part of the articles on the Christian, the Hicksite Quakers, and the Universalists of the United States, he is indebted to Rupp's 'History of the Christian Denominations in the United States.'

For the laudatory expressions found in the article on Anti-trinitarianism in the North of Ireland, the Editor is responsible.

The Editor regrets that he is not at liberty to mention the name of the learned writer of the Essay entitled 'Anti-trinitarianism in Transylvania.' It is, however, written by a distinguished member of the Unitarian Church in that country, and translated by John Paget, Esq., to whom is to be ascribed the authorship of the appended notes.

The subject of the statistics of the Christian Church at large, may be found treated in *Kirchliche Statistik von Dr. Julius Wiggers, Hamburg*, 1842, a work in the use of which the orthodox prejudices of the author render caution indispensible.

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CONGREGATIONAL UNITARIANISM IN THE UNITED STATES OF AMERICA.

The history of Unitarianism, or Anti-trinitarianism in America, so far as it appears as a marked and distinctive form of christian belief, begins within the first half of the eighteenth century. There can be little doubt, that previous to the great revival under Whitefield, who began his labors in New England, in the latter part of the year 1740, the doctrine of the Trinity had remained undisputed: and as little, that among the results of that revival, was the firm establishment of Arian in opposition to Trinitarian views of the person of Christ, and of Arminian in opposition to Calvinistic views upon the subjects of freewill, predestination and grace, in the minds of a large number of the New England clergy. In the year 1815, some leading men in New England, of the orthodox school, republished a portion of the memoirs of Lindsey by Mr. Belsham, with a very remarkable preface, and entitled the pamphlet "American Unitarianism." The object of the entire pamphlet, but especially of the preface, was to throw reproach upon the Unitarian body in this country. One of the gentlemen, well-known to have been at least active in circulating the pamphlet, sent a copy to the venerable Ex-President Adams. This elicited from him a note which bears date at Quinsey, Mass. May, 15, 1845, addressed to the Rev. Dr. Morse, then an orthodox congregational minister in Charlestown, Mass. After thanking him for the pamphlet, Mr. Adams says, "In the preface, Unitarianism is represented as only thirty years old in New England. I can testify as a witness to its old age. Sixty-five years ago, my own minister, the Rev. Samuel Bryant; Dr. Jonathan Mayhew, of the West Church in Boston; the Rev. Mr. Shute, of Hingham; the Rev. John Brown, of Cohasset; and perhaps, equal to all, if not above all, the Rev. Mr. Gay, of Hingham, were Unitarians. Among the laity how many could I name, lawyers, physicians, tradesmen, farmers! But at present I will name only one, Richard Cranch,* a man who had studied divinity, and Jewish and Christian Antiquities, more than any clergyman now existing in New England."

* He was the father of the Hon. William Cranch, the present Chief Justice of the United States Circuit Court for the district of Columbia, himself a distinguished Unita-

It is not, however, to be understood, that Unitarianism was openly avowed or preached to any great extent before the American Revolution. The Rev. Dr. Mayhew, named in Pres. Adam's letter to Dr. Morse, is justly regarded as the first preacher of Unitarianism in Boston, and his society is virtually the first Unitarian Church in America. His daughter, Mrs. Wainwright, in a letter to the late Rev. Dr. Freeman, says, "Respecting my father, there is no doubt that the clearest evidence may be given of his having asserted the unity of God in the most unequivocal and plain manner, as early as the year 1753. I have many sermons, from which it appears to me, no one could for a moment question his belief." The re-publication of Emlyn's Inquiry into the Scripture account of Jesus Christ, so early as 1756, and which is known to have excited unsual interest at its appearance, is mainly attributable to him.

After the Revolution, the avowal of Unitarian sentiments becomes more distinct. King's Chapel in Boston, the first Episcopal Church in New England, had been deserted by its Rector. who left with the British Troops when they evacuated the town in March, 1776. His assistant continued to conduct its services until the following November; when the congregation, which was chiefly composed of adherents to the royal government was dispersed, the services suspended, and the Chapel closed. In the summer of 1782, the proprietors of the chapel took measures for re-occupying it for their own worship, and on the 21st of April, 1783, at the Easter meeting, Mr. James Freeman was chosen rector, he having officiated as reader during the preceding six months. Public worship was thence forward observed in the chapel, according to the book of Common Prayer altered in such particulars only as the change in the political state of the country required. This continued until the year 1785; when the proprietors appointed a committee to report, after consultation with Mr. Freeman, such further alterations as together they might deem necessary in the liturgy of the church. The opinions of Mr. Freeman had undergone such changes, that he had resolved not to read any longer, certain portions of the liturgy, which he now believed unscriptural in their meaning and character

rian. Richard Cranch was born at Kingsbridge, England, Oct. 1726, and died at Quincy, Mass., Oct. 16, 1811, at 85 years. He frequently represented the United parishes of Braintree in the provincial assembly; after the Revolution, he was repeatedly elected Senator of the State of Massachussetts; and was appointed a Judge of the Court of Common Pleas for the County of Suffolk.

He preached a course of doctrinal sermons, setting forth his views upon this great subject in full, and so well directed were his efforts, that on the 19th of June of that year, after several adjourned meetings, at which the report of the committee, and the whole matter had been amply considered, the proprietors voted, "that the Common Prayer, as it now stands amended, be adopted by this church, as the form of prayer to be used in future by this church and congregation." The alterations corresponded with those made by Dr. Samuel Clarke in his Revision of the Liturgy of the church of England; consisting chiefly in the exclusion of all passages or expressions, which implied a belief in the doctrines of the trinity and Deity of Christ.* Thus this church became the first avowed Unitarian Church in America; the first on this Continent which openly proclaimed to the world, its express denial and rejection of the dogmas just named, as being contrary to the revealed word of God.

Notwithstanding all this, the congregation seem to have desired, and to have thought it possible, to remain within the pale of the Episcopal Church. Accordingly they applied by letter to Bishop Provost of New York, enquiring "whether ordination for the Rev. Mr. Freeman, can be obtained on terms agreeable to him and to the proprietors of this church." The bishop replied, declining to decide so important a question; but said that it should be referred to the next general Convention. Few things are more striking, than the promptness and independence with which the church and their minister acted on this occasion. The Bishop's reply bears date 13th August, 1787; and upon its receipt, the congregation decided at once to ordain Mr. Freeman themselves, without asking the countenance or aid of any other church. The plan of ordination previously agreed on, was carried out on Sunday, the 18th of November, in the same year, when he was in accordance therewith, publicly ordained. After the usual evening service had been read, the wardens took their places with the candidate in the reading desk, and the senior warden made a short address to the congregation, assigning the reasons for the present procedure. The candidate then read the first ordaining prayer. The senior

* This Liturgy is used to this day at that church, having passed through five editions. Some further though not very important alterations have been made; with the addition of occasional and family services and prayers, and hymns for private and domestic use. The fifth and most complete edition, is that of 1841; and bears on its title page as editor, the name of the last minister of the church, the late lamented F. W. P. Greenwood, D.D.

warden next read the ordaining Vote; and having called for the assent of the proprietors of the chapel, they signified it by holding up their right hands. Mr. Freeman being then called upon by the senior warden, to declare his acceptance of the office, read aloud as follows: "To the Wardens, Vestry, Proprietors, and Congregation of the Chapel or First Episcopal Church in Boston. Brethren, with cheerfulness and gratitude I accept your election and ordination, which I believe to be valid and apostolick. And I pray God to enable me to preach the word, and to administer the ordinances of religion in such a manner, as that I may promote his glory, the honor of the Redeemer, and your spiritual edification." This declaration signed by himself, was then exchanged with the wardens for the ordaining vote signed by them; when the senior warden laying his hand on Mr. Freeman, said, "I do then, as senior warden of this church, by virtue of the authority delegated to me, in the presence of Almighty God, and before these witnesses, declare you, the Rev. James Freeman, to be the Rector, Minister, Priest, Pastor, Public Teacher, and Teaching Elder of this Episcopal Church; in testimony whereof I deliver you this book, (delivering him a Bible) containing the holy oracles of Almighty God, enjoining a due observance of all the precepts contained therein, particularly those which respect the duty and office of a minister of Jesus Christ.—And the Lord bless you and keep you, the Lord lift up the light of his countenance upon you, and give you peace now and for evermore!" The whole Assembly, says the Record, as one man, spontaneously and emphatically pronounced Amen. Mr. Freeman then read the second ordaining prayer; the choir sung an anthem; he preached on the office and duties of the Christian Ministry; and another anthem closed the simple, but solemn and affecting service.

Here was consummated the first practical triumph of liberal views of Christianity in America, by this "public exercise of a long dormant night, which every Society, civil and religious, has, to elect and *ordain* their own officers." Thus it was described by the Rev. Dr. Belknap, then the minister of Federal Street Church, in Boston; who replied with admirable pleasantry and power, to the abuse which was heaped upon Mr. Freeman and his congregrtion for their proceedings, by the newspaper press. The wardens of the church triumphantly refuted the protest which was put in by some of the former proprietors of the church; and when four Episcopal clergymen circulated a bull of excommunication against Mr. Freeman

and his church, all the notice which, with characteristic good sense, he took of it, well aware that the intended blow would only recoil upon themselves, was to request the editor of the Columbian Centinel, then published in Boston, to give a copy of the paper a place in his columns.

It is very certain, that up to this time, the great body of the New England Churches, having been from the first settlement of the country remarkably unfettered by creeds, forms, or ecclesiastical tribunals, had been gradually preparing for the advent of a liberal theology. Almost imperceptibly therefore by themselves, many were becoming or had become Unitarians in fact, without thinking of or adopting the name. The universal reverence for and reading of the scriptures, the prevalent disposition to abide by their teachings as the ultimate authority, the numerous instances in which intelligent laymen devoted themselves to theological study and inquiry, at once liberalizing and commending it, helped forward this good result. The great questions which have since been in controversy, were then chiefly matters of discussion in private circles. With no "observable show," with no efforts at proselytism, with no engines of secret cabal or conspiracy at work, the cause of truth advanced silently to its issues. Before the close of the century, some open demonstrations were made at two points at least in Maine, which though early checked, were doubtless the form of what has since proved a vigorous growth. Dr. Belknap in Boston, had published a collection of Hymns for public worship, from which all Trinitarian and Calvinistic expressions were rigidly excluded, and which rapidly supplanted in many churches in Massachusetts, and elsewhere in New England, that of Watts, which had been so universal. Dr. Bentley had distinctly preached Unitarian views in Salem. Boston and its immediate vicinity, and the Southern counties of the State, had become most familiar with them. Beyond Worcester in the west, in Rhode Island, Connecticut, and New Hampshire, they were little known. And leaving New England, the only spots perhaps in which they had lodgments, were in Pennsylvania; and this through the influence and zeal of Dr. Priestley, who having arrived in this country in 1794, soon established himself at Northumberland, about 130 miles north-west of Philadelphia. He preached regularly for some years, to a small assembly at Northumberland, and in the years 1796 and 1797, returned and preached in Philadelphia.

Until the year 1815, things continued much as before. It has been stated, indeed, that at the opening of the century, all the ten Congregational

ministers of Boston were Unitarians, in the sense at least in which the term is commonly used in America, that is, as denoting a denial both of the trinity and the supreme deity of Christ, without regard to the question of his pre-existence. While liberal views were thus silently but surely gaining ground, their opponents started in the year 1805 a periodical publication in Boston, called "the Panoplist," with the evident purpose of checking their advance; nothing, however, occurred to produce a direct onset upon the growing heresy, until 1808, when the publication of a collection of hymns, by the Rev. Mr. Buckminster, of Brattle Street Church, for the use of his own flock, drew forth from that journal a review full of unfairness and asperity. The main ground of attack was a false charge of mutilating the hymns of Watts and others, for the set purpose of concealing the great doctrines of the gospel, under the authority of their names. The truth was, that the collection was made on the avowed principle of introducing no expressions or sentiments into hymns for public worship, which should prevent any conscientious believer from uniting in their use, and the special hymns complained of were taken, without alteration, from the collection of Dr. Kippis, and without any reference to the originals.

Public attention had also been engaged by the difficulties which occurred in the efforts to elect a successor to the Hollis Professorship of Divinity in Harvard University, Cambridge. The Professorship had remained vacant nearly two years. On the 5th of February, 1805, after strenuous opposition, the corporation elected the Rev. Henry Ware, then pastor of a church at Hingham, Mass., and a known Unitarian. The election came before the Board of Overseers during the same month for concurrence, when the same opposition manifested itself. It was insisted on in both Boards, that the founder of the Professorship in requiring "soundness and orthodoxy" in the incumbent, intended and made it necessary that he should be a Calvinist; and that inquiry into the religious faith of the candidate, became the imperative duty of those on whom the choice devolved. To this it was replied, that Hollis, though in some things agreeing with Calvinists, was not himself a Calvinist; and that in his statutes, drawn up with the nicest care, he had prescribed only the Holy Scriptures, and not the Assembly's catechism and confession, as the rule of his professor's faith. Other collateral grounds were urged, but after long and patient discussion, the Overseers concurred in the election; and on the 14th of May following, Mr. Ware was inducted into the Professorship.

About this time, Dr. Kendall of Plymouth, published a sermon delivered at the ordination of Mr. Williams at Lexington, Mass., in which he protested against creeds as conditions of communion,which provoked another article of like spirit from the Panoplist. While it is very remarkable, that "Bible News," then just published, and which has been well described as "the first American book in which the doctrine of the trinity was 'looked in the face' and protested against," was unnoticed. It would seem that the champions of orthodoxy at that time felt, that the first part of this work, in which the trinity specially was impugned,was unanswerable, for not even the Panoplist stirred. And to make this the more striking, the second part, containing the author's theory concerning the Son of God, which of course, whether vulnerable or not, could not affect the previous part, was attacked by a neighbour of the author. The author of "Bible News" was the Rev. Noah Worcester, then Pastor of a church at Thornton, New Hampshire, and of whom we shall have occasion again to speak.

In 1815, the pamphlet to which allusion has already been made, * entitled "American Unitarianism," made its appearance, and was immediately followed by a review of it in the Panoplist by the editor. In this review the writer appealed to the most violent and bigoted sentiments of the community. He charged the clergy of Boston and the vicinity, and the great body of liberal christians, with holding the lowest possible views of Jesus Christ, and of his mission, which could venture to take the name of christian; with a hypocritical concealment of their real sentiments, and with base, cowardly, and deceptive behaviour, in respect to the whole subject. And he finished by conjuring all that were sound in the faith, to come out and separate themselves from them, and to refuse them all christian communion. This was the signal for the beginning of the great controversy, which immediately began, and continued at short intervals to agitate the religious community for several successive years; until at last those lines of separation between persons who claimed to be orthodox and the Unitarians, were drawn,which remain to this day.

Dr. Channing, in a pamphlet of more than thirty pages, in the form of a letter to the Rev. S. C. Thacher, bearing date June 20, 1815, warmly and well repelled the charges put forth by the Panoplist against himself and his brethren. He takes up each of the charges in succession. The first, which attempts to make the Unitarians of Boston and the vicinity, respon-

* Page 1.

sible for all the peculiarities of Mr. Belsham's views, as being their own also, he unequivocally denies; and shows conclusively, that what united them was *Unitarianism* as opposed to *Trinitarianism*; the belief that God is *one* person, and not *three* persons. "The word *Unitarianism*," he says, "as denoting this opposition to Trinitarianism, undoubtedly expresses the character of *a considerable part of the ministers of this town and its vicinity, and the commonwealth.*" The second charge, of operating in secret, hypocritical concealment of their sentiments, and base and hypocritical conduct, he also denied; and showed in detail how utterly unfounded it was, and by what unfair use of the materials furnished by the pamphlet reviewed, it had been attempted to sustain them. The charge in large part was thus made to recoil on the reviewer.—To the third charge of heresy, and the accompanying demand that the orthodox "come out and be separate," he replies in a tone of just indignation as to the charge, and of earnest and affecting protest as to the demand. The first was most unjust, and the last most unchristian. That strong love of liberty, which so eminently characterised Dr. Channing through life, never found more fitting or eloquent expression than in some passages of this letter. And there is visible throughout, the same beautiful spirit of charity for the errors and the wrong-doings of others, which is every where conspicuous in his writings. To this letter, Dr. S. Worcester, of Salem, replied, and the controversy comprised three pamphlets from each party, the friends and adherents of each claiming the victory.

The point mainly involved in the controversy so far, and which Dr. Channing had obviously opened as the chief subject for consideration, was religious liberty; the freedom of every Christian and every denomination to judge for itself upon all matters of faith. And although his opponent was thought not to have met him fairly and fully there, this really was the chief thing at issue between the great parties whom they respectively represented. The first result was to break up, in great measure, the custom of exchanging pulpits between the liberal and the orthodox clergy. The next was, to agitate the question of 'the right to change the constitution of the Congregational Churches.' This was the subject of an elaborate and very able pamphlet, written by the Hon. John Lowell, called forth by the renewal of an effort which had more than once before been made by the exclusive portions of the congregational body, but which derived a fresh impulse now from the progress of Unitarianism. The

object was so to unite the churches into some great ecclesiastical organization, that there should be tribunals of easy resort, with full ecclesiastical jurisdiction in all cases of heresy and apostacy. The effort had always failed, and it again failed more signally than ever.

In the midst of the excitement which these things had created, unitarianism had lifted its head in Baltimore. On the 5th of May, 1819, the Rev. Jared Sparks, since so well and honourably known in the literary world as one of the best writers of our country, was ordained to the pastoral care of the first independent church of that city; and on this occasion Dr. Channing preached upon the distinguishing doctrines of unitarians. This, which was one of his most elaborate and able discourses, embraced a statement and discussion of the principles of interpreting the Scriptures, and of the views of God, of Christ, of Christ's mediation, and the purposes of his mission, and of the nature of Christian virtue or true holiness, adopted by them. Thus the whole field of controversy was laid open again. The orthodox views were assailed at every point; and they who held them felt that the duty of defending them could not be put aside. Professor Stuart of Andover, addressed letters to the author of the sermon, in defence of the doctrine of the trinity, and the proper deity of Christ; and these were reviewed and replied to by Professor Norton, of Cambridge, in the Christian Examiner. This article of Professor Norton is the basis of his invaluable volume since published, entitled 'A Statement of Reasons for not believing the doctrines of Trinitarians, concerning the nature of God, and the person of Christ.' Dr. Woods, of Andover, took up the defence of Calvinism, in his Letters to Unitarians; which were answered by Dr. Ware, of Harward University, Cambridge, in his Letters to Trinitarians. Rejoinders and replies followed. Both branches of the controversy were conducted with distinguished ability.

From this time the controversy seems in great measure to have subsided. Mr. Sparks engaged Dr. Miller, of Princeton, N. J., in a discussion upon the 'Comparative moral tendency of Trinitarian and Unitarian Doctrines,' on account of 'unjust and severe remarks on Unitarians,' made by the latter in a sermon preached by him in Baltimore, at the ordination of Rev. Mr. Nevins. This was in 1821. The Congregational Body was now effectually severed in two. In Massachusetts there is an annual congregational Convention, in which both parties meet. The chief object of this is to provide for the pecuniary relief of the widows and children

of deceased congregational ministers of that State, who are left indigent. On the second day of its session the Convention attends divine service, and makes a collection after service in aid of its charity. The Massachusetts Congregational Charitable Society, which is an institution incorporated for promoting the same charity, and to a certain extent co-operates therefore with the Convention, holds large funds, and annually appropriates about two thousand dollars to its objects. The officers of the Convention are chosen from the two parties of which it is composed. At one time the sermon was preached by a preacher chosen alternately from each of those parties; but latterly it is more rare that a sufficient number of votes is cast for any Unitarian minister to elect him. As the majority of the orthodox members increased, and party lines became more and more sharply defined, the prerogative of power has been the more constantly asserted.

We proceed now to give an exposition of Unitarianism, as held by those who avow it as a distinctive faith in the United States; and who are there known by the name of Unitarian Congregationalists, inasmuch as the form of church government and order which they usually adopt, is that of strict Congregationalism. And here we cannot do better than adopt a portion of a recent tract of the American Unitarian Association, written for the express purpose, by the Rev. Alvan Lamson, D.D., of Dedham, Mass.*

"Unitarianism takes its name from its distinguishing tenet, the strict personal unity of God, which Unitarians hold in opposition to the doctrine which teaches that God exists in three persons. Unitarians maintain that God is one mind, one person, one individual being; that the Father alone is entitled to be called God in the highest sense; that He alone possesses the attribute of Infinite, underived Divinity, and is the only proper object of supreme worship and love. They believe that Jesus Christ is a distinct being from Him, and possesses only derived attributes; that he is not the supreme God himself, but his Son, and the medium through which he has chosen to impart the richest blessings of his love to a sinning world.

"This may be called the great leading doctrine, the distinguishing, and, properly speaking, the only distinguishing feature of Unitarianism.

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* Tracts of the A. U. A., 1st series, No. 202. May, 1844, p. 5 et seq.

Unitarians hold the supremacy of the Father, and the inferior and derived nature of the Son. This is their sole discriminating article of faith.

"On several other points they differ more or less among themselves. Professing little reverence for human creeds, having no common standard but the Bible, and allowing in the fullest extent freedom of thought and the liberty of every Christian to interpret the records of divine Revelation for himself, they look for diversity of opinion as the necessary result. They see not how this is to be avoided without a violation of the grand Protestant principle of individual faith and liberty. They claim to be thorough and consistent Protestants.

"There are certain general views, however, in which they are mostly agreed, which they regard as flowing from the great discriminating article of faith above-named, or intimately connected with it, or which they feel compelled to adopt on a diligent examination of the sacred volume. Of the more important of these views, as they are commonly received by Unitarian Congregationalists of the United States, I may be expected to give some account, though I feel that it will be impossible, without exceeding due limits, to do any thing like justice to the subject.

"I begin with the character of God. Unitarians, as I said, hold His strict personal unity. They are accustomed, too, to dwell with peculiar emphasis on his moral perfections, his equity, his holiness, and especially his paternal love and mercy. They regard it as one of the chief glories of Christianity that it contains a clear assertion and full illustration of the doctrine that God is our Father. They give to this doctrine a prominence in their teachings, as one peculiarly dear to their hearts, one intimately interwoven with their conceptions of a true, cheerful, and elevating piety, and the obligations and encouragements to repentance, prayer, and an obedient life. It is the office of religion, as they view it, to purify the soul of man, to enkindle in it holy desires and affections, and become to it a source of light, strength, comfort, peace; and the paternal character of God, his infinite love, tenderness, pity, united with the holiness of his nature, is the great idea which must lie at the foundation of all such religion in the soul.

"They believe that the mercy of God is not confined to a few arbitrarily chosen out of the great mass of beings equally sinful in his sight; but that he yearns with a father's tenderness and pity towards the whole

offspring of Adam. They believe that he earnestly desires their repentance and holiness; that his infinite overflowing love led him miraculously to raise up and send Jesus to be their spiritual deliverer, to purify their souls from sin, to restore them to communion with himself, and fit them for pardon and everlasting life in his presence; in a word, to reconcile man to God and earth to heaven.

"They believe that the Gospel of Jesus thus originated in the exhaustless and unbought love of the Father; that it is intended to operate on man, and not on God; that the only obstacle which exists, or which ever has existed on the part of God, to the forgiveness of the sinner, is found in the heart of the sinner himself; that the life, teachings, sufferings, and resurrection of Jesus become an instrument of pardon, as they are the appointed means of turning man from sin to holiness, of breathing into his soul new moral and spiritual life, and elevating it to a union with the Father. They believe that the cross of Christ was not needed to render God merciful; that Jesus suffered, not as a victim of God's wrath, or to satisfy his justice. They think that this view obscures the glory of the divine character, is repugnant to God's equity, veils his loveliest attributes, and is injurious to a spirit of filial, trusting piety. Thus all, in their view, is to be referred primarily to the boundless and unpurchased love of the Father, whose wisdom chose this method of bringing man within reach of his pardoning mercy, by redeeming him from the power of sin, and establishing in his heart his kingdom of righteousness and peace.

"I now proceed to speak of Jesus Christ. As before said, Unitarians believe him to be a distinct being from God and subordinate to him. The following may serve as a specimen of the processes of thought, views, and impressions through which they arrive at this conclusion. I state them, it will be observed, not by way of argument. I shall use no more of argument, I repeat, than is necessary to explain fully what Unitarianism is, and how it sustains itself,—in other words, on what foundation it professes to rest.

"Unitarians do not rely exclusively, or chiefly, on what they conceive to be the intrinsic incredibility of the doctrine to which they stand opposed. They take the Bible in their hands, as they say, and sitting down to read it, as plain, unlettered Christians, and with prayer for divine illumination, they find that the general tenor of its language either distinctly asserts, or necessarily implies, the supremacy of the Father, and

teaches the inferior and derived nature of the Son. In proof of this they appeal to such passages as the following: 'This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent;' John xvii. 3. 'For there is one God, and one mediator between God and men, the man Christ Jesus:' 1 Tim. ii. 5. 'My Father is greater than I:' John xiv. 28. 'My doctrine is not mine, but his that sent me:' John vii. 16. 'I speak not of myself:' John xiv. 10. 'I can of mine own self do nothing:' John v. 30. 'The Father that dwelleth in me, he doth the works:' John xiv. 10. 'God hath made that same Jesus, whom ye crucified, both Lord and Christ:' Acts ii. 36. 'Him hath God exalted with his right hand to be a Prince and a Saviour:' Acts v. 31.

"They appeal to such passages, and generally to all those in which Jesus Christ is called, not God himself, but the Son of God; in which he is spoken of as sent, and the Father as sending, appointing him a kingdom, 'giving' him authority, giving him to be head over all things to the church. Such passages, they contend, show derived power and authority.

"Again, when the Son is represented as praying to the Father, and the Father as hearing and granting his prayer, how, ask they, can the plain, serious reader resist the conviction that he who prays is a different being from Him to whom he prays? Does a being pray to himself?

"Unitarians urge that passages like those above referred to, occurring promiscuously, are fair specimens of the language in which Jesus is spoken of in the New Testament; that such is the common language of the Bible, and that it is wholly irreconcileable with the idea that Jesus was regarded by those with whom he lived and conversed, as the Infinite and Supreme God, or that the Bible was meant to teach any such doctrine. They do not find, they say, that the deportment of the disciples and of the multitude towards Jesus, the questions they asked him, and the character of their intercourse with him, indicated any such belief on their part, or any suspicion that he was the Infinite Jehovah. We meet, say they, with no marks of the surprise and astonishment which they must have expressed, on being first made acquainted with the doctrine,—on being first told that he who stood before them, who ate and drank with them, who slept and waked, who was capable of fatigue and sensible to pain, was, in truth, the Infinite and Immutable One, the Preserver and Governor of nature.

"They contend that the passages generally adduced to prove the Supreme Deity of Jesus Christ, fail of their object; that without violence they will receive a different construction; that such construction is often absolutely required by the language itself, or the connection in which it stands; that most of those passages, carefully examined, far from disproving, clearly show the distinct nature and inferiority of the Son. They notice the fact as a remarkable one, that of all the proof texts of the Trinity, as they are called, there is not one on which eminent Trinitarian critics have not put a Unitarian construction, and thus they say that Unitarianism may be proved from the concessions of Trinitarians themselves. It is certainly a very extraordinary fact, that there is not a single text of Scripture commonly adduced as proving the Trinity, which distinguished Trinitarian critics have not abandoned to the Unitarians.

"Unitarians find difficulties of another sort in the way of believing in a tri-personal Deity. They object, the inherent incredibility of the doctrine in itself considered. They say, that they cannot receive the doctrine, because in asserting that there are three persons in the Deity, it teaches, according to any conception they can form of the subject, that there are three beings, three minds, three conscious agents, and thus it makes three Gods, and to assert that these three are one, is a manifest contradiction.

"So too with regard to the Saviour,—to affirm that the same being is both finite and infinite, man and God, they say, appears to them to be a contradiction and an absurdity. If Jesus Christ possessed two natures, two wills, two minds, a finite and an infinite, they maintain that he must be two persons, two beings.

"Unitarian Christians of the present day, so far as I know, do not think it lawful directly to address Christ in prayer. They think that his own example, the direction he gave to his disciples,—'when ye pray, say, Our Father,'—and such expressions as the following: 'In that day,' that is, when I am withdrawn from you into heaven, 'ye shall ask me nothing; verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you,' not only authorize, but absolutely require prayer to be addressed directly to the Father. To prove that the ancient Christians were accustomed thus to address their prayers, they allege the authority of Origen, who lived in the former part of the third century, was eminent for piety and talents, and in learning surpassed all the Christians of his day. 'If we understand what prayer is,' says Origen, 'it will

appear that it is never to be offered to any originated being, not to Christ himself, but only to the God and Father of all; to whom our Saviour himself prayed and taught us to pray.'

"In regard to his metaphysical nature and rank, and the time at which his existence commenced, Unitarians undoubtedly differ in opinion. Some hold his pre-existence, and others suppose that his existence commenced at the time of his entrance into the world. The question of his nature they do not consider as important. Some take this view. They think that the testimony of the apostles, the original witnesses, to whom we are indebted for our knowledge of him, bears only on his birth, miracles, teachings, life, death, resurrection and ascension, that is, on his character and offices, and that beyond these we need not go; that these are all which it is important that we should know or believe, that the rest is speculation, hypothesis, with which, as practical Christians, we have no concern; that neither our comfort, our hope, nor our security of pardon and eternal life depend upon our knowledge or belief of it.

"At the same time, all entertain exalted views of his character and offices. In a reverence for these, they profess to yield to no class of Christians. The divinity which others ascribe to his person they think may with more propriety be referred to these. 'We believe firmly,' says one of the most eminent writers of the sect, 'in the divinity of Christ's mission and office, that he spoke wlth divine authority, and was a bright image of the divine perfections. We believe that God dwelt in him, manifested himself through him, taught men by him, and communicated to him his spirit without measure. We believe that Jesus Christ was the most glorious display, expression, and representative of God to mankind, so that in seeing and knowing him, we see and know the invisible Father so that when Christ came, God visited the world and dwelt with men more conspicuously than at any former period. In Christ's words we hear God speaking; in his miracles, we behold God acting; in his character and life, we see an unsullied image of God's purity and love. We believe, then, in the divinity of Christ, as this term is often and properly used.'

"Unitarians do not think that they thus detract from the true glory of the Son. They regard him as one with God in affection, will, and purpose. This union, they think, is explained by the words of the Saviour himself. 'Be ye also one,' says he to his disciples, 'even as I and my Father are

one ;' one not in nature, but in purpose, affection, and act. Through him Christians are brought near to the Father, and their hearts are penetrated with divine love. By union with him as the true vine, they are nurtured in the spiritual life. In his teachings they find revelations of holy truth. They ascribe peculiar power and significance to his cross. To that emblem of self-sacrificing love, they turn with emotions which language is too poor to express.

"The cross is connected in the minds of Christians with the Atonement. On this subject Unitarians feel constrained to differ from some of their fellow Christians. They do not reject the Atonement in what they conceive to be the scriptural meaning of the term. While, however, they gratefully acknowledge the mediation of Christ, and believe that through the channel of his gospel are conveyed to them the most precious blessings of a Father's mercy, they object strongly to the views frequently expressed, of the connection of the death of Christ with the forgiveness of sin. They do not believe that the sufferings of Christ were penal—designed to satisfy a principle of stern justice, for justice, say they, does not inflict suffering on the innocent that the guilty may go free. And besides, they believe that God's justice is in perfect harmony with his mercy, that to separate them, even in thought, is greatly to dishonour him. They believe that however the cross stands connected with the forgiveness of sin, that connection, as before said, is to be explained by the effects wrought on man, and not on God.

"They believe that in thus teaching they do not rob the cross of its power, nor take away from the sinner ground of hope. To the objection, that sin requires an infinite atonement, and that none but an infinite being can make that atonement, they reply by saying, that they find in their Bibles not one word of this infinite atonement, and besides, that no act of a finite being, a frail, sinning child of dust, can possess a character of infinity, or merit an infinite punishment, that it is an abuse of language so to speak; and further, that if an infinite sufferer were necessary to make due atonement for sin, no such atonement could ever be made, for infinite cannot suffer; that God is unchangeable, and it is both absurd and impious to impute suffering to him; God cannot die; and admitting Jesus to have been God as well as man, only his human nature suffered; that there was no infinite sufferer in the case; that thus the theory of the infinite atonement proves a fallacy, and the whole fabric falls to the ground.

Still is not the sinner left without hope, because he leans on the original and unchanging love and compassion of the Father, to whom as the primary fountain we trace back all gospel means and influences, and who is ever ready to pardon those who, through Christ and his cross, are brought to repentance for sin and holiness of heart and life.

"Further, the Unitarian replies, that whatever mysterious efficacy the cross of Christ may be supposed to possess, beyond its natural power to affect the heart, it must owe that efficacy wholly to the divine appointment, and thus the nature and rank of the instrument become of no importance, since the omnipotence of God can endow the weakest instrument with power to produce any effect he designs to accomplish by it. They quote Bishop Watson, a Trinitarian writer, as saying that 'all depends on the appointment of God'; that it will not do for us to question the propriety of any 'means his goodness has appointed, merely because we cannot see how it is fitted to attain the end;' that neither the Arian nor the Humanitarian hypothesis necessarily preclude 'atonement by the death of Jesus.'—*(Charge delivered in* 1795.*)*

"By the Holy Spirit, Unitarians suppose is meant not a person, but an influence, and hence it is spoken of as 'poured out,' 'given,' and we hear of the 'anointing' with the holy spirit, phrases which, they contend, preclude the idea of a person. It was given miraculously to the first disciples, and gently as the gathering dews of evening, distils upon the hearts of the followers of Jesus in all ages, helping their infirmity, ministering to their renewal, and ever strengthening and comforting them. It is given in answer to prayer. As Christ said, 'If ye being evil,' imperfect beings, 'know how to give good gifts unto your children, how much more shall your Father who is in Heaven give the Holy Spirit to them that ask him:' Luke xi. 13."

"Unitarians believe that salvation through the gospel is offered to all, on such terms as all, by God's help, which he will never withhold from any who earnestly strive to know and do his will, and lead a pure, humble, and benevolent life, have power to accept. They reject the doctrine of native total depravity, but they assert that man is born weak and in possession of appetites and propensities, by the abuse of which all become actual sinners, and they believe in the necessity of what is figuratively expressed by the 'new birth,' that is, the becoming spiritual and holy, being led by that spirit of truth and love which Jesus came to introduce into the souls of his

followers. This change is significantly called the coming of the kingdom of heaven in the heart, without which, as they teach, the pardon of sin, were it possible, would confer no happiness, and the songs of paradise would fall with harsh dissonance on the year.

"While they earnestly inculcate the necessity of a holy heart and a pure and benevolent life, they deny that man is to be saved by his own merit, or works, except as a condition to which the mercy of God has been pleased to annex the gift of everlasting life and felicity.

"Unitarian Congregationalists believe firmly in a future retribution for sin and holiness. They think the language of the scriptures on this subject too plain to be misunderstood. This language, they believe, teaches as explicitly as language can, that suffering for sin does not cease with the present life,—that the sinner who leaves the world impenitent is subjected to the fearful judgments of conscience and of God in a future, unexplored state of being. They think that the teachings of the Bible on this subject, are in harmony with all that is at present known of the capacities and affections of the soul, and the laws of its spiritual nature. However impossible they may find it to reconcile the doctrine of endless torment, inflicted for the sins of this frail and finite life, with their conceptions of God's infinite paternal compassion and love,—compelled, as they are, to reject this doctrine, as unworthy of God, and unauthorised by scripture representations and metaphors, they believe that right views of the declarations of the Saviour, and of the nature of sin and holiness as habits of the soul, afford no hope of future impunity to the impure and sinful spirit. They believe that the language of the Bible relating to the future condition of the wicked, of those who go out of life with souls stained by the pollution of sin and burdened with depraved affections, have a meaning, a significance, aye, a terrible significance. They believe that the consequences of present character and conduct will be felt through every stage of an endless existence. But on a subject necessarily so obscure, involving the meaning of the highly figurative expressions and bold oriental imagery found in the records of Divine Revelation, they are unwilling to dogmatize, or attempt to be more precise than the Scriptures. While, therefore, they hold tenaciously the doctrine of a future momentous retribution for sin, they would leave each one to adopt those views of the circumstances and manners of this retribution which appear to him most accordant with truth or probability.

"There is nothing peculiar in the sentiments which Unitarians, as a body, entertain of the Bible, which distinguishes them from other sects.

They go to it as the fountain of inspired truth. They regard the several books which compose the volume, as the records of a Divine Revelation. They make it their standard, their rule of faith and life, interpreting it as they think consistency and the principles of a sound and approved criticism require. In proof of their veneration for the scriptures they appeal to the fact, that several of the best defences of Christianity against the attacks of infidels, have come from the hands of Unitarians,—a fact which no one acquainted with the theological literature of modern times, from the Reformation down to the present day, will call in question.

"They make use of the common, or King James's version, as it is called, but like all well informed Christians, they think that a reverence for truth, and a desire to ascertain the will of God, justify and require them, whenever there is any doubt about the meaning, to appeal to the original, or to compare other versions. In doing this, they say, they do not fear that they shall be condemned by any intelligent Christian. There is no greater slander than that which is frequently propagated from pulpits, in the streets, and from house to house, that they have 'another Bible,' as it is expressed. This slander often originates in ignorance, but is sometimes countenanced, if not uttered, by those who know, or should know better. May God forgive them this wrong.

"Unitarians have been accused of unduly exalting human reason. To this they reply, that the Bible is addressed to us as reasonable beings; that reverence for its records, and respect for the natures which God has bestowed on us, make it our duty to use our understandings, and the best lights which are afforded us, for ascertaining its meaning; that God cannot contradict in one way what he reveals in another: that his word and works must utter a consistent language; that if the Bible be his gift, it cannot be at war with nature and human reason; that if we discard reason in its interpretation there is no absurdity we may not deduce from it; that we cannot do it greater dishonor than to admit that it will not stand the scrutiny of reason; that if our faculties are not worthy of trust, if they are so distempered by the fall, that we can no longer repose any confidence in their veracity, then revelation itself cannot benefit us, for we have no means left of judging of its evidences or import, and are reduced at once to a state of utter scepticism.

"Unitarians sometimes speak of reverence for human nature,—of reverence for the soul. They reverence it as God's work, formed for undying growth and improvement. They believe that it possesses powers

capable of receiving the highest truths. They believe that God, in various ways, makes revelations of truth and duty to the human soul; that in various ways he quickens it; kindles it in holy thoughts and aspirations, and inspires it by his life-giving presence. They believe that however darkened and degraded, it is capable of being regenerated, renewed, by the means and influences which he provides. They believe that it is not so darkened by the fall but that some good, some power, some capacity of spiritual life, is left in it. But they acknowledge that it has need of help; that it has need to be breathed upon by the divine spirit. They believe that there is nothing in their peculiar mode of viewing Christianity, which encourages presumption, encourages pride and self-exaltation. They believe that the heart which knows itself will be ever humble. They feel that they must perpetually look to God for aid. They teach the necessity of prayer, and a diligent use of the means of devout culture. They do not then teach reverence for human nature in any such sense, they urge, as would countenance the idea that man is sufficient to save himself without God. They pray to Him for illumination; pray that he will more and more communicate of himself to their souls.—They teach the blighting consequences of sin. They believe that in the universe which God has formed, this is the only essential and lasting evil, and that to rescue the human soul from its power, to win it back to the love of God, of truth and right, and to obedience to a principle of enlarged benevolence, which embraces every fellow being as a brother, is the noblest work which religion can achieve, and worth all the blood and tears which were poured out by Jesus in the days of his humiliation.

"Such, omitting minor differences, are the leading views of the Unitarian Congregationalists of the United States. They do not claim to hold all these views as peculiar to themselves. Several of them they share in common with other classes of Christians, or with individuals of other denominations."

On the 25th of May, 1825, the American Unitarian Association was formed at Boston. It is worth remarking, that on the same day, without any concert, and with the same general object in view, the British and Foreign Unitarian Association was formed at London. It was at the season when the Anniversaries of a large number of Religious and Philanthropic Societies, belonging to various denominations of christians, are usually held in the metropolis of New England. The meeting was called at a very short notice, and was therefore a small one, but it included gen-

tlemen from various sections of the country; and it was fully agreed, that the time had arrived for more efficient connexion and co-operation of Unitarian christians throughout the United States. In a circular which was immediately sent forth by the Executive Committee first chosen, the immediate purposes of the Association were thus enumerated:

"1. To collect and diffuse information respecting the state of Unitarian christianity in our country.

"2. To produce union, sympathy, and co-operation among liberal christians.

"3. To publish and distribute books and tracts inculcating correct views of religion, in such form and at such price as shall afford all an opportunity of being acquainted with christian truth.

"4 To supply missionaries, especially in such parts of our country as are destitute of a stated ministry.

"5. To adopt whatever other measures may hereafter seem expedient, such as contributions in behalf of clergymen with insufficient salaries, or in aid of building churches, &c., &c."

The formation of the Association readily commended itself to the great majority of our churches, notwithstanding the general reluctance amongst us to assume a sectarian attitude. It was thought, with very few exceptions, that the times and the cause of pure and simple christianity imperiously demanded it. Accordingly the circular of the Executive Committee was promptly responded to. Annual and life-subscriptions were obtained to a considerable amount; congregations made their pastors members for life; donations were made to the funds; tracts were forthwith published and circulated; and auxiliary Associations formed in parishes, towns, or neighbourhoods.

The chief management of the concerns of the Association, is in the hands of the Executive Committee, consisting of six directors, two of whom must be laymen; the treasurer, the general and assistant secretaries, all chosen at the annual meeting in May. The general secretary has "the care of all the business and interests of the Association under the care of the Executive Committee;" keeps the records of the Association and of the Executive Committee; conducts the correspondence both foreign and domestic; makes arrangement for all the meetings of the Association; superintends the publication of tracts; interests himself in the formation and strengthening of auxiliary Associations; and in general, devotes himself by correspondence, occasionally preaching, and travelling, to the promotion of the

knowledge and diffusion of christian truth throughout the land. He is therefore the chief centre of communication for the Unitarian body in all parts of the union. He is supported in part by annual subscriptions, and in part by the income of a fund. The office was created in the year 1832. The first incumbent, the Rev. Jason Whitman, entered on his duties in April, 1833, but resigned at the annual meeting in May, 1834; when the Rev. Charles Briggs was elected, and has held the office to this day. At the last annual meeting in May, the Executive Committee were authorised and directed to appoint a missionary agent. This step will probably in a great measure have the effect to bring the missionary funds and operations hereafter spoken of, more directly within the control of the Association, and thus secure greater efficiency and permanency to this department of christian effort in the Unitarian body.

The tracts of the Association are issued monthly, and already comprise eighteen volumes 12mo., of very valuable controversial expository, devotional, and practical treatises. The annual publication has reached seventy thousand copies; and the receipts of the Association are constantly increasing. The whole number of members is about 6000, of whom more than 400 are members for life. One dollar paid annually constitutes membership, and entitles the payer to a copy of each tract published during the year; members for life pay thirty dollars. The annual Meeting is held in Boston, on the evening of the Tuesday preceding the last Wednesday in May, at which, after the choice of officers, the annual report is presented and addresses made. The occasion is usually one of great interest. At the late annual meeting, the Rev. Orville Dewey, D. D., of New York, was elected president.

An important aid to one part of the operations of the Unitarian Association, is found in the Book and Pamphlet Society, which has for its object the gratuitous distribution of books and tracts. It keeps an open depository in Boston, which is largely supplied from the tracts of the Association, 20,000 of which, besides a large number of books, it has circulated in a single year.

The Unitarians of the United States have in general confined their attention in this regard, to the destitute portions of their own country. On the 4th of November, 1807, the Evangelical Missionary Society of Massachusetts was formed. This was of course before sectarian lines were so nicely drawn, as in a short time afterwards. The Society, however, was

established by, and derived its patronage from the liberal portion of the community; and had for its object, to send, as far as the means would allow, preachers of the gospel into remote places which had not the stated ministrations of religion; 'to reside there, with the aid, if possible, of some of the inhabitants; in the hope that their labours might be so blessed, and so acceptable, that at length they should have around them regular societies, which should support them without assistance. When this should take place, the same means might be used in accomplishing a similar work elsewhere, and thus church after church be gatherered.' A part of the plan was, "to obtain for those preachers the office of instructors of youth, and thus to extend, as far as possible, the improvement of education, together with the lessons of religion."*

This society, though operating with comparatively small means, has been of great utility in the sphere of duty it has taken to itself. This was at first limited to certain portions of the state of Massachusetts; but in 1823, it extended its care into places beyond the state, and now renders aid, wherever needed, as far as its ability allows, in various parts of the union. Its funds amount to about 800dls; and in the year ending with May, 1843, it had appropriated about 1,400 dls. per annum to its objects, it having besides the income of its funds some annual receipts.

In 1841, the attention of the Unitarian body was awakened afresh, and directed with new zeal to the subject of domestic missions. Meetings were held in the spring of that year in Boston, to consider the best mode of procedure, and the result was a determination to raise ten thousand dollars per annum, for five consecutive years, to be appropriated according to the direction of the donors, to the relief of needy churches in New England, the support of missionaries at the west, or the aid of theological students. At a meeting held in April, 1842, an organisation took place, by which a committee of fifty, now enlarged to eighty, was appointed from various places, to present the subject to the public, and collect subscriptions. At the same time an Executive Missionary Board, consisting of nine members, was elected, composed as follows, viz.:—two members of the Executive Committee of the Evangelical Missionary Society, two of the Executive Committee of the Society for promoting Theological Education, two of the Executive Committee of the American Unitarian

*Address of the Trustees in 1823.

Association, and three chosen at large. This missionary Board distribute or expend annually the funds collected by the large committee; dividing between the three Societies just named, in certain proportions, those sums subscribed which are not by the subscribers appropriated to any special object; paying to either of said Societies whatever is subscribed expressly for it; applying the sums specifically directed to any other objects, accordingly; and at their discretion, sums expressly placed by the donors at the disposal of the Board, to be by them expended. The first financial year ended with May, 1844. The amount collected a little exceeded 10,000 dls., and was distributed in conformity to the above plan; 5,817 dls. 22 c. having been appropriated specifically by the donors, and the balance, after deducting expenses, being divided by the Board between the three before-named Associations. The collections towards the fund for the second year amount to more than 12,000 dls.; and there is no reason to doubt that at least the entire sum contemplated will be realised each year of the term. Meanwhile the Board has appointed Mr. George G. Channing, brother of the late Dr. Channing, missionary agent for the current year 1845, that by correspondence with ministers and churches on the subject of holding meetings by appointment, wherever it may seem advisable to present the subject distinctly to the people, and in general devoting himself to the work of increasing the interest felt in the cause, the cause itself may be helped forward. Thus far his efforts have been eminently successful, and the best results are confidently anticipated for the future.

The chief periodicals which have been the organs of the Unitarian body for communicating with the public in the United States, are the following:—"The General Repository and Review," quarterly, was commenced in 1812, at Cambridge, under the editorial charge of Mr., since Professor, Norton, and extended to four volumes, 8vo. It was a work of distinguished ability and learning. In 1821, Mr. Sparks began at Baltimore "The Unitarian Miscellany," a monthly in 12mo., which was continued by the late Dr. Greenwood, and extended to six volumes, ending with Dec. 1824. "The Unitarian Advocate," also a monthly in 12mo., was started at Boston in 1828, with Rev. E. Q. Sewall as editor, and continued till Dec. 1832, embracing ten volumes. At present the leading journal of the denomination, is "The Christian Examiner and Religious Miscellany," which was originally commenced at Boston, as a monthly publication in

8vo., with the late Dr. N. Worcester as editor. In its original form, with the name of "The Christian Disciple," and as an instrument, not so much of defending any particular theological views, as of 'spreading the candid, tolerant, and philanthropic spirit of the gospel,' it continued till the close of the year 1818, when Dr. Worcester relinquished its charge. Thenceforward, with the same name, it continued under the care of an association of gentlemen, who announced, at the outset of their labours, their purpose of making it a vehicle for the 'defence of controverted religious truth.' This series ended with the year 1823. The title was then changed to the "Christian Examiner and Theological Review," and so continued to the close of the year 1828, when a new series was begun, each number being issued once in two months, forming two vols. annually, under the title of the "Christian Examiner and General Review." This continued to the year 1835, when in September of that year, a third series commenced under the same title, and so continued to the close of the year 1843. From that time it has taken the title of "The Christian Examiner and Religious Miscellany," having united with itself the "Monthly Miscellany of Religion and Letters." In this form it is a journal of great interest and value, and indeed it ever has been. It is edited by the Rev. Dr. Lamson of Dedham, Mass., and the Rev. Dr. Gannett, of Boston. It is now in the 38th vol. of the entire work. The "Monthly Miscellany" just named, was commenced at Boston in April, 1839, and extended through Dec. 1843, forming nine vols. 8vo., under the editorial charge of Dr. Gannet. It has been succeeded, since its union with the "Examiner," by the "Monthly Religious Magazine," in 12mo., which is now in its second year of publication, edited by the Rev. F. D. Huntington. Two weekly newspapers are also published at Boston, devoted to the cause of Unitarianism. The first was commenced in 1822, and is entitled the "Christian Register;" the second in 1843, called the "Christian World:" Rev. C. W. Upham, of Salem, edits the former, and Mr. George G. Channing, of Boston, the latter. It is in contemplation by the churches in New York and Brooklyn, to establish a third paper, to be published in the former city.

There are few Unitarian congregations in the United States which are without a Sunday-school; and as a general fact it may be stated, that they are composed of children connected with the several congregations. They are usually organised with a superintendent, and sometimes an

assistant superintendent, treasurer, librarian and secretary, male and female teachers. The teachers volunteer their services, and elect the other officers. In some instances, pupils are introduced from the poorer classes, who have no regular place of worship, and would be to a much greater extent, were it not for the sectarian prejudices which extend even among them, and for the efforts of the Church of Rome, which everywhere, as far as possible, interposes to keep the children of its devotees from all Protestant influences. The Hancock, Franklin, and Howard Sunday schools, in Boston, the latter connected now, as we have seen, with the Pitts-street chapel of the ministry at large, were all originally designed for the reception of children whose parents do not attend any particular church.

As far back as April, 1818, we find a Sunday-school established in the church at Portsmouth, N. H., under the pastoral care of the late Dr. Parker. It was a parish school,* and began with about 50 children. In 1822, it numbered 102 girls, and 83 boys, with three associate superintendents, seventeen female, and twelve male teachers.

The first Sunday-school in Boston, probably in New England, was established in October, 1812, by a lady,† who was a member of the west church, under the pastoral care of the Rev. Dr. Lowell. It was a charity school, and the teachers were ladies of that church. This was the germ of the Sunday-school now belonging to that church, which was formed in 1822, by the transfer of the above-mentioned school, and enlarging it with children of the parish. After this latter date, they began to be established in various places. In April, 1827, the superintendent and teachers of the several schools in the city of Boston, with other persons friendly to the institution, associated together under the name of "The Sunday School Society," with the view of mutual encouragement and aid, and to give greater efficiency and wiser direction to the work. Within

* The word 'Parish' is not restricted here as in England. It is often used as synonymous with 'Religious Society.'

† Miss Lydia K. Adams.—Dr. Lowell, in a note to Dr. Gannett, dated Sept. 28, 1831, says that Miss Adams was prompted to the work, by learning that some ladies in Beverley, Mass., had been engaged for some time 'in giving religious instruction to poor children on the Sabbath.' In a P.S. he adds. 'I do not know that any Sunday school was taught in New England before the year 1812, unless it were the one in Beverley, which was the occasion of that in the west Parish.'

the first year of its operations, it had established correspondence with 30 schools beyond the city; and within the third, 1829, with 58; 24 of which were commenced in the spring of that year, and 28 of which had not before been heard from. Forty of the whole number had been instituted since the Society was formed. These 58 schools reported an aggregate of 5,585 children, and 890 teachers; while the schools in Boston reported an aggregate of 1,224 children, and 232 teachers; making a total, in Dec. 1829, of 6,809 pupils, and 1,122 teachers. Only five of all these schools were without libraries; in the rest, their libraries ranged from 100 to 800 volumes, giving a total amount of about 11,000 volumes.

The Society has published no 'tabular view' of our Sunday schools since 1835. There were then 135 schools in correspondence with the Society, containing 2,338 teachers, and 13,795 pupils. But as the number of our churches in the United States is now known to approach 300, the items above put down must only be taken as furnishing the means for a proportional estimate of the schools not heard from. These 105 schools were furnished with libraries, containing an aggregate of 31,661 volumes.

In the winter of 1834-5, the Society requested the Rev. Mr. Gannett, of Boston, to deliver a course of public lectures on Christian morals, for the benefit especially of Sunday School Teachers. He readily complied. The course consisted of six lectures, delivered in the large lecture room of the Masonic Temple to crowded assemblies; and were heard with the closest attention.

In the month of February, 1839, a course of four lectures on the subject of Sunday school instruction, was delivered in Dr. Channing's church in Boston, at the request of the Directors of the Sunday School Society, by the Rev. Messrs, Walker, Thompson, Gannett, and Upham. These lectures attracted large and attentive audiences, and increased the general interest felt in the subject.

In the year 1842, the Directors appointed eight associate agents, three of whom were clergymen, who immediately proceeded to give public notice of their readiness to visit and address any school which might desire it. They go free of all compensation, without regard to distance or expense; and have proved thus far both useful and acceptable to the schools. In the year ending May, 1844, they had visited 48 towns in five of the six New England States. They reported the number of visits

which they had made, to be 81; number of teachers in the schools visited, 1,392; number of pupils, 8,094; pupils, teachers, and parents addressed, 22,879; miles travelled, 3,488; addresses delivered, 100; whole expense of travelling, 105 dls. 72 c.; whole expense of the agency, 181 dls. 47 c. In their visits they distributed during the year, 8,700 tracts, comprising 115,200 pages; exceeding the distribution of the previous year by 1,162 tracts. An edition of a new tract of 4,000 copies was also published.

The course of instruction in the Sunday schools varies; and much is left to the discretion of each teacher. For some time, the teaching was confined very much to an illustration of the history, geography, and precepts of the New Testament, and occasionally of the Old. A wider range is now taken, and there is a growing impression that the children should be taught the leading doctrines of the Christian religion. Various catechisms have at different times been prepared for the use of the pupils, an excellent one by the late Dr. Channing, for young children; another by a Committee of the Worcester Co. Ministerial Association for those more advanced. Rev. Mr. Allen of Northborough, Mass., has arranged three series of Questions on the Gospels and Acts, severally adapted to as many different ages. The third part of the Geneva Catechism has been a good deal used. Several service books, with addresses to the school, comprising a liturgy and hymns, have been prepared, the most complete of which, and one rapidly getting into general use, was published about a year ago, by the Hon. S. C. Phillips, of Salem, Mass., for many years and still the superintendent of the Sunday school in the church in Burton square, in that city. Instruction in a few schools is given to infant classes, children under five years of age; this, of course, of a very simple kind. In many schools, the more advanced classes are taught in Natural Theology, the Evidences of Christianity, Christian Ethics, and the formation of the Christian character. Mr. Gallaudet's Book of the Soul has been found a good manual for children from seven to ten years of age; and teachers value very highly the Commentary of the Rev. Mr. Livermore, of Keene, N. H., three volumes of which, covering the Gospels and Acts, are already published, and the rest in progress.

The number of known Unitarian congregational churches in the United States is about 300. At the time the American Unitarian Association was established, in 1825, the whole number in Massachusetts was about

100; it is now 165. Boston alone has 22 Unitarian churches. There were, in 1825, six in Maine; there are now 21. There were then six in New Hampshire; there are now 25. There was then one in Rhode Island; there are now three. Out of New England there were then eight; there are now 44. West of the Alleghany Mountains there was then but one; there are now 23. In the American Almanac for 1845, the number of members of our communion is put down at 30,000, which is much below the actual number.

By the aid of the Rev. G. G. Channing, the proprietor of the Christian World and Domestic Missionary of the American Unitarian Association, the following facts have been ascertained :—

Number of churches regularly organized - - - -	240
,, ,, in an incipient or feeble state - -	60
The average attendance on Sunday at church - - -	75,000
Whole number of persons, adults and children, is not less than	300,000
Whole number of communicants - - - - -	18,000
Whole number of Sunday school scholars . - - - -	27,000
Whole number of Sunday school teachers - - -	4,800

But very few of our churches have permanent funds. The general expenses of maintaining public worship are defrayed either by voluntary contribution, or by taxes voted by the members, and assessed *pro rata* upon the appraised value of the pews.

Many of our churches have libraries attached to them, but it is not considered as a necessary appurtenance to the church. Some of them, though not large, are valuable; among the most so are those belonging to the First Church in Salem, Mass.; the church at Philadelphia; the Church of the Messiah, New York, and the Federal-street church in Boston.

Properly speaking, there is no Unitarian college in the United States, and the only literary institution in which Unitarians can be said to possess any weight or influence, is that of Harvard University, at Cambridge, Massachusetts.

This institution, the oldest and best endowed of its kind in the country, was founded so early as 1636, sixteen years only after the landing of the pilgrims at Plymouth rock, and ten years only after the settlement of

Salem, the second town planted in what is now the state of Massachusetts. The first general Court of Massachusetts Bay, established by its vote the College, with a grant of four hundred pounds, on the 8th of September of that year. The name of Harvard was given to it in grateful remembrance of the Rev. John Harvard, 'a dissenting clergyman of England, resident at Charlestown,' who died in 1638, and by will gave one half of his property, and his entire library, to the Institution. His bequest 'was equal to, if not double, that which the colony had ventured even to promise; and besides, was capable of being applied at once to the object." It led to the immediate commencement of the seminary, and the acknowledgment of Harvard as its founder.*

From the earliest period, this Institution has been distinguished by its liberal character and tendencies. Its first "constitution," framed in 1642, detailing the objects of its foundation, says, 'for the instituting, guiding, and furthering of the said College, and the several members thereof, from time to time, in *piety*, morality, and learning.' The 'Charter of 1650' declares its objects to be, among other things, 'the education of the English and Indian youth of this country in knowledge and *godliness*.' 'The only terms,' says President Quincy, 'used in either of these charters connecting this Institution with the religious principle, are '*piety*' and '*godliness*,' terms of all others the least susceptible of being wrested to projects merely sectarian.' The sectarian controversies which agitated the Province in the times of the Mathers, during the latter part of the seventeenth and the beginning of the eighteenth centuries, and which reached the Corporation and the College, left the latter on the liberal side, notwithstanding every effort to the contrary. The provincial charter of William and Mary of 1692, making property, instead of church-membership, the qualification for the enjoyment of civil rights, opened the way for the introduction of influences upon the government and instruction of the College, entirely adverse to the views of the exclusive and high-toned Calvinistic party among the Congregationalists. These, finding it impossible to secure the Institution from the growing changes in religious opinions, styled by them 'apostasy, and 'heresies,' readily united with their brethren of 'the stricter sect' in Connecticut, to found a new 'school of the prophets' there; and, accordingly, while Harvard held on its way

* President Quincy's History of Harvard University, vol. 1, pp, 9, 10.

unshackled by creeds and confessions, either as conditions of holding office, or of enjoying its privileges, the College at New Haven was designed and regarded as the 'stronghold' of those opinions, which it was hoped would be imbibed and confirmed by requiring that 'the students should be established in the principles of religion, according to the Assembly's Catechism, Dr. Ames's 'Medulla' and 'Cases of Conscience,' and should not be suffered to be instructed in any different principles or doctrines.'* The statutes of Hollis for the Professorship of Divinity, which he founded at Cambridge, in 1721, simply required that the Professor be 'in communion with some Christian Church, of one of the three denominations, Congregational, Presbyterian, or Baptist;' and that at his inauguration 'he declare it as his belief, that the Bible is the only and most perfect rule of faith and practice; and that he promise to explain and open the Scriptures to his pupils with integrity and faithfulness, according to the best light that God shall give him.' While at New Haven, in 1753, the President and Fellows of Yale College, besides declaring, that 'all exposition of Scripture pretending to deduce any doctrines or positions contrary to' the Assembly's Catechism and Confession, 'are wrong and erroneous,' proceeded to require 'that every President, Fellow, Professor of Divinity, or Tutor in said College, shall, before he enter upon the execution of his office, publicly consent to the said Catechism and Confession of Faith, as containing a just summary of the Christian religion, and renounce all doctrines and principles contrary thereto; and shall pass through such examination as the Corporation shall think proper, in order to their being fully satisfied that he should do it truly, and without any evasion or equivocation.†

The liberal spirit which seems thus identical with the formation and history of Harvard University, has always made it an object of jealousy with the 'orthodox;' and especially since division-lines between the two parties in the Congregational Church have been so sharply drawn. Men of liberal sentiments have been as naturally attracted towards it. Accordingly, though it is not, and never can be, a professedly Unitarian institution, it has been within the last fifty years almost exclusively indebted to the munificence of Unitarians, for large accessions to its funds, and the establishment of its various literary and scientific foundations. Its entire theological

* Quincy's History of Harvard University, vol. i. 198, vol. ii. 70.

† President Clay's History of Yale College, p. 75, as cited by President Quincy, ii. 71.

Faculty, and the great majority of the members of its other learned Faculties, and of its officers of government and instruction, have been and are Unitarians. Its Theological Schools have sent forth, with few exceptions, Unitarian preachers. Its Corporation, consisting of the President, Treasurer, and five Fellows, in perpetual succession, with power to fill the vacancies which from time to time occur at the Board, is wholly composed of Unitarians. The Board of Overseers, which consists of the Governor, Lieutenant, Council, Senate, Speaker of the House of Representatives of the State, and the President of the University, ex-officio, with fifteen ministers of *Congregational* churches, and fifteen laymen, all inhabitants of the State, elected by the Board, has a current vote with the Corporation. The Board of Overseers at this time contains a majority of Unitarians, or at least of men of liberal views in Theology, but recent events appear to show a determination on the part of the orthodox to change this state of things. At the last meeting of the Board a proposition was introduced, to the effect of providing, that in filling all vacancies in the clerical portion of the Board, care shall hereafter be taken to prevent a majority being given to any one religious denomination. The proposition was, however, negatived by a vote of 33 to 19.*

In 1840, the amount of funds belonging to the University, for its unreserved use, was 156,126 dls. 26 c.; while there were held by it, including a fund in reversion for 20,000 dls., funds in trust for various purposes, pledged to the Law and Theological Departments, to the support of special professorships, salaries, &c., according to the directions of donors, amounting to 490,108 dls. 91 c., making a total of 446,235 dls. 17 c. The portion of the above, pledged to the Theological Department, was 47,842 dls. 79 c.

The Theological, as a distinct department of Harvard University, dates its origin at a comparatively recent period, and since the University has come so much within the patronage of the Unitarian body.

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* When we say that Harvard is not professedly a Unitarian University, we only mean to be understood as saying, that it is not such in the sense of requiring a declaration either of belief in, or of a purpose to uphold and propagate Unitarian views of the Gospel. No sectarian test is demanded either of officer, instructor, or pupil, in any faculty or department. It is, as the facts of the case show, in Unitarian hands, and for the sake of that freedom both in science and religion, which seems to us so precious, God grant it long may be so!

Previous to 1811, students in Theology had resided at the University pursuing their studies much in their own way, with occasional aid from the Hollis Professor of Divinity. In the autumn of 1811, the Hollis Professor commenced a systematic course of exercises, with sixteen resident Divinity Students.

In 1810, the College had received a bequest of 5,000dls. by the will of the Hon. Samuel Dexter, of Mendon, Massachusetts, for the promotion of "a critical knowledge of the Holy Scriptures." No addition to the Theological funds was made after this until 1814, when Samuel Parkman, Esq., of Boston, conveyed to the College a township of land in Maine, "for the support of a Professor of Theology." In 1815, active measures, set on foot by the Corporation, resulted in raising by subscription 27,300dls.; and the subscribers formed themselves into a "Society for promoting Theological education in Harvard University," which for some years limited its efforts to the pecuniary aid of theological students. In 1819, the Hollis Professor of Divinity, the Hancock Professor of Hebrew, and the Alford Professor of Natural Religion and Moral Philosophy, were allowed to assist in the special instruction of the divinity students; and Mr. Norton, who had already given lectures on the Dexter foundation, was appointed Dexter Professor of Sacred Literature. This arrangemant was a step in advance; but in 1824 a new organization took place, by which, with the concurrence of the Corporation and the "Society" above named, a Board of Directors was constituted under the name of "the Society for the promotion of Theological education in Harvard University." This Board at once undertook the chief management of the affairs of the Divinity School, subject to the control of the Corporation and Overseers of the University. The Society was incorporated in 1826; and under its care a new edifice expressly for the accommodation of students in theology was erected, and publicly dedicated to its uses in August of that year, by the name of Divinity Hall, a discourse being delivered by Dr. Channing. The cost of the building, with furniture and appurtenances, was about 37,000dls.; the amount raised by subscription towards the object exceeding 19,000dls.; and the balance being paid from the Theological Trust Fund in charge of the College.

The organization of the School and the constitution of a proper Theological Faculty, was perfected in 1830. The late Rev. Henry Ware, Jun., had been appointed to the Professorship of Pulpit Eloquence and the Pastoral Care, and in that year entered on its duties. In September of that year,

Mr. Norton having resigned the Dexter Professorship, the President of the University, the Professors of Divinity, of Biblical Literature, and of Pulpit Eloquence and the Pastoral Care, were constituted the Faculty of Theology. They were empowered to make and enforce all proper laws for their own department; and one of the Professors was to be appointed by the Corporation, Dean of the Faculty. Thus the duties, till then performed by the Directors of the 'Society for the promotion of Theological education in Harvard University,' were devolved on the Faculty of Theology; the connexion between the Society and the University by mutual consent dissolved; and the funds of the former transferred to the corporation of the latter, subject to the uses for which they had always been held. This is the present organization of the Faculty of the Theological School at Cambridge.

The Rev. Convers Francis, D.D., Parkman* Professor of Pulpit Eloquence and the Pastoral Care, and the Rev. George R. Noyes, D.D., Hancock Professor of Hebrew and Oriental Languages, and Dexter Lecturer on Biblical Literature, are at present its only Professors; the Hollis Professorship of Divinity being vacant.

There is a Theological Library in Divinity Hall, for the use of the Divinity School; consisting of about 3,000 volumes, principally of modern theology, with some of the early Fathers in the original: means are provided for adding valuable modern theological and ethical works, as published. The Divinity Students have free access to and use of the University Library, comprising about 46,000 volumes, and embracing a large and valuable collection in Theology.

No theological tests are required of any Student entering this school. The funds for the aid of those who seek its advantages, and are in need, are fully appropriated to all, without the slightest reference to their theological preferences. These funds have been found adequate to defray all expenses hitherto incurred by such students as have resorted there with insufficient means of their own. Since 1818, two hundred and thirteen clergymen have been educated at the Institution, of whom one hundred and ninety are living, and of whom all but four are Unitarians. The School now contains in its three classes, the course of study occupying three years, an

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*In 1840, Rev Francis Parkman, D.D. of Boston, added 5,000dls., to the bequest of his father, to complete the foundation of this Professorship.

aggregate of thirty eight students. The instruction comprises Lectures, Recitations, and other exercises, on all the subjects usually included in a system of Theological Education;—Hebrew, the Criticism and Interpretation of the Scriptures, Natural Religion, Evidences of Revealed Religion, Systematic Theology, Christian Ethics, Church History, Church Polity, the Composition and Delivery of Sermons, and the Duties of the Pastoral Office. The members of the two upper classes have a weekly exercise in the practice of extemporaneous speaking, and the members of the senior class preach in the village church during the summer term.

Students are entitled to receive instruction from the Instructor in the German Language, and to be present at all public lectures of the University.

In the middle of the month of July of each year, are held the anniversaries of the Institution. On the Sunday evening previous to the Annual Visitation of the School, a sermon is preached to the Graduating Class, by some Clergymen appointed by themselves. On the following Friday, the Visitation of the School takes place, when the Graduating Class read dissertations upon subjects assigned by the Faculty. In the afternoon of that day, having dined together in the College Halls, the Association of the Alumni of the School hold a meeting in the Chapel of the University, and choose Officers, and a *First*, or *Second Speaker*, or both, as the case may require, for the next anniversary. They then proceed to the Village Church, to hear the annual address by the speaker appointed the previous year. All persons educated at the Divinity School are members, and other clergymen may be elected.

The Meadville Theological School is a new institution, which has originated in the special demand of the Western portion of the Union for an educated liberal clergy; and in the fact that the Divinity School at Cambridge had been unable to furnish a sufficient supply of ministers for the Churches which were springing up in remoter sections of the country. It was found also that throughout the West there were many "zealous, and in the main effective preachers," who, freed from the trammels of human creeds, craved a better and more ample theological knowledge, and would be glad to profit by the advantages which such an institution offered. These are mostly of the "Christian" denomination; and a number of these at once proposed to reside at Meadville for this purpose.

In the year 1844, H. J. Huidekoper, Esq. purchased and presented to the proposed Institution a substantial brick built building 60 by 40 feet,

which had been a Church. It has been so altered, as to furnish a chapel capable of seating about 200 persons, and two large rooms for recitations and class exercises. A Library of 500 volumes has been provided, and the students will have access to private theological libraries containing 2000 volumes. Text books are furnished gratuitously for the use of the students while at the School; and a full course of theological study, covering three years, for the three classes is arranged. The tuition is gratuitous. The Institution was opened on the 1st of October, 1844, under the care of Rev. R. P. Stebbins, last Pastor of the Church, at Leominster, Massachusetts, Principal and Professor of Hebrew Literature, Systematic Theology, and Sacred Rhetoric; Rev. G. W. Hosmer of Buffalo, New York, Professor of Pastoral Care, who will visit the school and give Lectures; and Rev. F. Huidekoper, Professor of Hermeneutics, New Testament Interpretation and Literature, and Ecclesiastical History. Professor Stebbins also becomes the Pastor of the Unitarian Church at Meadville. The expenses of attending this School will be much less than those at Cambridge. Five students entered with the opening of the School, and were in less than a month joined by four more. The number is still on the increase, and reasonably expected to be doubled at least at the beginning of the second year.

Though the course of study embraces three full years, students are admitted for a shorter term. In the prospectus of the School, it is said, 'Persons wishing to know the religious sentiments of the School, are informed that it has been established by the united efforts of the Christian and Unitarian denominations. To such as are ignorant how far these denominations acknowledge the right of private judgment, we would farther say, that students of *all persuasions* are entitled to equal privileges, and will receive like attention."

For the general supervision of the affairs of the Institution, there is a Visiting Committee of twelve members, six Christians and six Unitarians.

There are no special funds for the support of the Professors; but liberal contributions towards the establishment and maintenance of the School, have been made by Unitarians in New England and New York.

The annual commencement is on the 2nd Monday of September.

The establishment of the Ministry at Large, in Boston, dates back to the year 1826; on the 5th of November of which year, the Rev. Dr. Tuckerman having recently dissolved his connexion with the church at Chelsea, of which he had been for 25 years the Pastor, entered on the duties of what

he called 'the mission to the poor' in Boston. He found that the moral claims of the poor had not been entirely neglected in that city, but had already engaged the attention of the 'Society for the Moral and Religious Instruction of the Poor,' which had employed missionaries in the work, one of whom, a young man, was then in the field, though soon after removed to the charge of a congregation in the country. With the aid of two friends,* one of whom afterwards became his co-adjutor in the ministry, Dr. P. connected himself with fifty families as their minister, within the first quarter of the year; with more than 90 families within the second quarter: and at the end of the year with 170 families; having made during that time 1,900 visits. In six months more, he had 250 families in his pastoral charge. He had, though in feeble health, once a week, besides, visited the House of Correction belonging to the city, and occasionally preached there. When he had been engaged about five weeks in the service, an association of young men belonging to our churches in the city, engaged an upper chamber of a building in Portland Street, for Sunday evening religious services, which were regularly thereafter held, and where he preached to large assemblies, being aided occasionally in other parts of the exercises; and for a time lectured on Thursday afternoons to about 100 children, mostly boys from ten to fourteen years of age, on natural history. The families which were thus brought under his influence, were, to use his own words, 'as far from being poor, as from being rich,' at least in many instances. Many of course were very poor; but there were embraced in his ministrations, operatives in every branch of art and industry, men 'to whom, in any exigency of danger, we should all look for the bone and sinew of our strength.' This class were not connected with any of the organized congregations of the city; they thought themselves unable to purchase or hire seats in any church, and were unwilling to occupy the free seats as they are called, that being to them no 'less revolting' than poverty itself. Besides the aid rendered to Dr. P. by the Association alluded to, benevolent individuals, and 'sewing circles' of ladies in our churches, supplied his 'Poor's Purse' for the relief of pressing want at his discretion.

A more commodious place for worship had been erected by subscription, called the 'Friend Street Chapel,' the charge of the ministry having been assumed at Dr. Tuckerman's desire by the American Unitarian Association;

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*Moses Grant, Esq. and Rev. T. Gray.

but his health had so declined by devotion to his labours, that in his seventh semi-annual report in 1831, to the Executive Committee, he was compelled to declare his inability to preach. In his Report in May, 1832, after he had during the year before been twice 'admonished by sudden and severe illness of the feeble tenure by which he held life,' he urges the appointment of an assistant. This was furnished him by the appointment in August of that year, of Rev. Charles T. Barnard, who had previously for some months officiated at the Chapel. In October following, Mr. F. T. Gray offered to share their labors, and his offer was accepted. During a large part of the following summer, the active duties of the ministry devolved on Mr. Barnard, Dr. Tuckerman having accepted the 'kindly and providential' offer of a friend to accompany him to Europe for his health, and Mr. Gray having retired to pursue his theological studies.

In the month of October, 1833, Mr. Gray returned to labour with Mr. Barnard; and they divided the city between them, the latter taking especial charge of the 'south end.' The chapel had been thoroughly repaired, and was re-opened with a crowded audience. A morning service was arranged specially for the children, which, however, the parents were also invited to attend; and afternoon and evening services for all, on each Sunday. The Howard Sunday school, which was established in 1826, by a few ladies and gentlemen, for the same class of children as frequented the chapel, was removed there, and united with the Sunday school of the chapel. In October, 1833, Mr. Barnard reported the school to be flourishing, and its numbers quite full. During his labours at the 'south end,' he found many children belonging to no Sunday school, and at once formed one for them; while a second chapel in that part of the city was contemplated.

Dr. Tuckerman returned from Europe in 1834, with his health somewhat improved, but not sufficiently to enable him to resume his full share of the duties of the ministry. In the autumn of that year, and a little while before he reached home, the American Unitarian Association, being convinced that the interests of the Ministry at Large demanded some more reliable support, resigned its charge to the 'Benevolent Fraternity of Churches,' which had been formed for the purpose, and with whom it remains to this day. The Fraternity consists of subscribers in most of the Unitarian congregations of Boston; those of each congregation being a branch of the Fraternity, and represented at a central board; which

board manages the financial concerns and general interests of the whole by an Executive Committee. The Fraternity soon became an incorporated institution. New life and efficiency were at once given by its formation to the Ministry at Large.

In 1836, through the liberality of friends of the ministry, a spacious building of brick, comprising a chapel, lecture and school-rooms, and private apartments for the residence of Mr. Barnard, was erected in Warren street. This was under the auspices of the Fraternity. Until within a short time after the dedication of the building, Mr. Barnard having become specially engaged in improving the character and condition of the young, and declaring his purpose of devoting himself chiefly to this object, the connection of himself and his chapel with the Fraternity was dissolved. An 'Association' was formed 'for the support of the Warren street chapel.' Mr. Barnard has been most faithful to his work, and the institution is among the most interesting and valuable in the city. He has stated Sunday services, with a liturgy prepared for the chapel by the late Dr. Greenwood, and chanting by the children. The Sunday school contains about 500 pupils. There is an evening school for boys twice a week, and a sewing school for girls once a week. The congregation on Sundays is chiefly composed of about 600 children, accompanied, in many cases, by their parents or other friends. There is a cabinet of Natural History, and a valuable library, which is much used. Courses of lectures, one a week, during the winter, at a low price of admission; a series of tracts for the particular benefit of the frequenters of the chapel; and excursions into the country with their teachers, increase the value and attractiveness of the institution. Mr. Barnard adds to all, great fidelity in visiting the families to which the children belong, and performing to them all the duties of a minister at Large.

During the same year, a spacious brick chapel was erected by the Fraternity in Pitts-street; the old chapel in Friend-street was vacated, and the congregation removed to the new house, under the special pastoral charge of Mr. Gray. In 1837, Rev. J. T. Sargent, and Rev. R. C. Waterston, were appointed Ministers at Large, and the latter succeeded Mr. Gray in the care of Pitts-street chapel, when he became pastor of the Bulfinch-street church. Mr. Sargent found his field of labour at the southern section of the city. On the 23rd of May, 1838, the corner stone of the Suffolk-street chapel, in his district, a plain and commodious struc-

ture of granite, was laid; and the building, when completed, placed in his charge. Libraries and sewing schools are attached to these chapels; meetings, besides the Sunday services, and the Sunday schools, for religious improvement and social culture, are held; the families are visited, and physical suffering alleviated, while wholesome counsel and the consolations of the gospel are applied. In 1843, the library of Pitts-street chapel contained more than 500 volumes, and 1,325 applications for books were answered. The Sunday school had 368 pupils; with 24 male and 23 female teachers. In fourteen years, 2,541 pupils had received its instructions. There were 50 pupils in the school, advanced in age, who, divided into Bible classes, formed 'one of the most interesting features of the school.' More than 200 families were connected with this chapel, and about half that number with that in Suffolk street. The latter is in a more remote and thinly peopled part of the city, although in these respects rapidly changing.

The Rev. Dr. Tuckerman lived to see the ministry to which he had so largely contributed to give form and character, placed on a firm, and, we may trust, permanent footing, with young, active, devoted labourers engaged in the work. He passed the winter of 1836-7 in the island of St. Croix for his health, but obtained, as the event proved, only a brief respite of the life which had been long held by a very feeble tenure. In the autumn of 1839, he was advised to try the climate of Cuba; he arrived at Havana, accompanied by a most devoted daughter, and repaired to the interior of the island. The frame so repeatedly attacked soon proved to be exhausted; having lingered through the winter, he returned to Havana, and after a few days of intense suffering, died in that city, on the 20th of April, 1840, in his 63rd year. His remains were brought to the United States, and buried at the Mount Auburn cemetery, near Boston, where, though too long delayed, a monument is about to be erected to his memory.

A prouder and a more blessed monument than one of granite or marble, is found in this ministry to which he devoted all his energies for so many years. He was not, in the strictest sense, though often called so, the founder of that ministry: for we have already seen, that he met on entering upon the work in 1826, at least one labourer in the field.* The Asso-

* Page 37.

ciation in whose employ that young missionary then was, had so early as 1822, provided religious services on Sunday evenings for those who were connected with no religious society; and still another Association had employed a minister to visit and preach to the poor.* But Dr. Tuckerman's merit consists in giving a new and distinct form to this ministry; in infusing into it a new and more comprehensive spirit; in calling out and directing other energies than his own merely to the work; in elevating it to a high rank among the philanthropic institutions of the age, and enlisting for it the warm interest and affections of the religious community. The ready co-operation of the Executive Committee of the Unitarian Association, and the existence, heartiness, and liberality of the Fraternity of Churches are justly traceable, in a great degree, to the perseverance, discretion, foresight, and thorough faithfulness of this excellent man.

Within a few months, Rev. Warren Burton, and Rev. A. Bigelow, D.D., have been appointed to the Ministry at Large, and have entered on its duties. Rev. Mr. Sargent has recently resigned his ministry; Rev. Mr. Waterston has accepted a call to become the pastor of a newly-organised Unitarian society in Boston, which has taken the name of the 'Church of the Saviour:' and Rev. T. B. Fox has engaged in the work of gathering an adult congregation in the Warren-street chapel, and relieving Mr. Barnard of a part of his labours.

The whole expense of the Ministry at Large between its first establishment in 1826 and 1843, had amounted to 60,000 dls. This included, of course, the erection of the chapels. A debt had also been created. At the tenth annual meeting of the 'Fraternity of Churches' on the 4th April, 1844, the Report stated that the permanent debt of more than 7,000 dls., incurred mainly in the erection of the Pitts-street chapel, and a floating debt of 1,100 dls., arising from excess of annual expenditures over the receipts, had, by the sale of the Old Friend street chapel, by the proceeds of a Fair conducted by ladies of the church under the care of Rev. Mr. Young, in Boston, amounting to 2,250 dls., and by a subscription in sums chiefly of 100 dls., amounting to 2,570 dls., for this particular purpose, been discharged. The Fraternity therefore began the year now nearly ended free from debt. The two chapel estates are valued at about 30,000 dls. The annual expense of the ministry is now between 4,000 and 5,000 dls.

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*Rev. Dr Jenks, afterwards Pastor of the Green Street Congregational church, Boston.

The example of Unitarians in Boston has been followed elsewhere. In New York, a ministry at Large was established by the two Unitarian churches of that city in 1833, and maintained for a few years under the charge of Rev. Mr. Arnold. The two churches in Providence, R. I., support a ministry at Large, established in 1842; Rev. Mr. Harrington, now of Albany, was the first minister, and his successor is Mr. W. G. Babcock, a recent graduate of the Divinity School at Cambridge, Massachusetts. The Rev. C. H. A. Dall, after successfully opening the ministry at St. Louis, Missouri, has been engaged with great zeal and disinterestedness in the work for the past two years, in the city of Baltimore, his native place, sustained by 'the liberality of a few of its merchants,' and other friends of the cause. That which he began at St. Louis, continues to be conducted by Mr. M. De Lange, under the patronage of Rev. Mr. Eliot's church. The church at Lowell, Massachusetts, have employed within a few months the Rev. H. Wood, in the same work. And Mr. W. H. Farmer completed the first year of this ministry, in May last, in the city of Louisville, Kentucky, supported by Rev. Mr. Heywood's church. The want of public day schools in our western cities, has burdened the Ministry at Large established there with the additional labour and expense of day schools for the children of the poor.

New England,* and particularly Massachusetts, being the part of the country in which Unitarians are found in the greatest numbers, we are naturally to look there for the names of those of their faith who have been distinguished in the various walks of life. Taking Massachusetts for example, in which, especially, they are numerous, it is no exaggeration to say, that in early days the liberal party in theology, and in later times since the lines were more distinctly drawn, and the Unitarian body has formed a well-known and distinct portion of the religious community, they have furnished a remarkably large part of our distinguished statesmen, magistrates, and public men; of those who have adorned and dignified the senate, the bench, and the bar; of those who have elevated the medical profession: of devoted and learned pastors of churches; of historians, poets, and chief writers of the day; of eminent public benefactors and philanthropists. And going thence, wherever Unitarians are found in any

* New England includes the States of Massachusetts, Rhode Island, Connecticut, New Hampshire, Vermont, and Maine.

considerable numbers collected together, the like statement will hold comparatively true. Probably no single denomination, in proportion to its numbers, can boast a more brilliant constellation of great and good names, than has adorned, and continues to adorn, the American Unitarian church.

It is impossible, in the compass of an essay like this, to mention, much less to commemorate all. But a few may be taken in part proof at least of the assertion above made. Among the divines of the older time, was the Rev. Jonathan Mayhew, D.D., of Boston, who died on the 8th of July, 1766.* Of him it has been said, that 'no American author ever obtained a higher reputation. He would have done honour to any country by his character and writings.' The author of Hollis' Memoirs, says of Dr. Mayhew's work on Episcopacy, which was republished in England, that 'it is, perhaps, the most masterly performance that a subject of that kind would admit of.' The late President Adams remarked, that 'to draw the character of Dr. Mayhew would be to transcribe a dozen volumes. This transcendent genius threw all the weight of his great fame into the scale of his country in 1761, and 'maintained it there with zeal and ardour till his death.' His hostility to Episcopacy was most decided. He engaged in controversy respecting the doings of the British Society for Propagating the Gospel in Foreign Parts, and managed his share of it so powerfully that he drew out Archbishop Secker in defence of the Society. Dr. Mayhew's rejoinder to the Archbishop was deemed a very remarkable production for its inherent power, its acute argumentation, and its ready wit. He received his doctorate from the University of Aberdeen.

The Rev. Charles Chauncy, D.D., of Boston, who died 10th February, 1787, was also very famous for his learning, and his strong attachment to civil and religious liberty. He was one of the most formidable opponents of the excesses under Whitefield; and ably combated the renowned Edwards upon the subject of the final damnation of the wicked. His 'Seasonable Thoughts,' published in Boston in 1743, in the midst of the Great Revival, was read with the greatest avidity and satisfaction at the time, and had a remarkable influence in dissipating the delusions to which that had given rise.

The names of John Clarke, Jeremy Belknap, John Eliot, Simeon Howard,

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* Page 2, where Dr. Mayhew is called 'the first preacher of Unitarianism in Boston.'

all doctors of divinity, and pastors of churches in Boston, and contemporaries of Chauncy, though living beyond him into the present century, are names of high honour and sainted memory amongst us, with a host of others of their day. When we come to a more modern period, the catalogue is still bright.

First we mention Buckminster, 'that youthful marvel, the hope of the Church, the oracle of divinity, full of all faculties, of all studies, of all learning.'* The Rev. Joseph S. Buckminster, was born May 26, 1784, at Portsmouth, New Hampshire; graduated at Harvard University in 1800; was ordained to the ministry of Brattle St. Church, Boston, on the 20th January, 1805; and died on the 9th June, 1812, at the early age of twenty eight years. In him was the rarest union of personal, intellectual, moral and professional attractions. 'His limbs were well-proportioned and regular. His head resembled the finest models of the antique; and his features presented an almost faultless combination of dignity, sweetness, and intelligence.'† He had a mind of the highest order, and perfectly balanced. To the richest gifts of fancy, he united all the more sober and practical faculties, and above all, in a most remarkable degree, judgment. He was a diligent and most successful student, and, says his biographer, his acquisitions were, for his years, pre-eminently great. Besides the studies peculiar to theology, his reading was very extensive in metaphysics, morals, biography, and particularly literary history; and whatever he had once read, his memory made for ever his own.' In Biblical criticism, his attainments were very rich; and to his ardent desire to promote Biblical studies, and his personal effort and example, is attributable, in a great degree, the impulse given to them among our theologians. His eloquence was, by general report, of the most splendid and fascinating kind; his look, his voice, his gesture, his entire manner, all wondrously combining to give effect to sermons in which was the rarest union of seriousness and earnestness, of rationality and warmest devotion, of gentle rebuke and the boldest and freest expostulation. Two printed volumes of these sermons have been given to the world; and from all that his contemporaries tell of him, and from this rich legacy of his too brief labours in the cause of spiritual freedom, truth, and piety, we can easily believe, as has been said,

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* Rev. A. Young's Disc. on President Kirkland, p. 69.

† Kirkland's Memoir of Buckminster, p. 28.

'that he introduced a new era in preaching.' His entire life seems to have been 'baptized into a holy spirit.' The old, as well as the young, while attracted to him with the truest affection, felt towards him an unwonted reverence. And 'the magic influence' which kept around him while alive a circle of devoted friends, many of them of the highest order of minds, after his death, and even to this day, has clustered about his memory 'the fondest recollections and regrets.'

To go into any full and detailed account of the distinguished divines who have done honour to the Unitarian faith in the United States, would extend this essay too far. The names of Eliot, and Belknap, and Howard; of Freeman, the distinguished instrument for revolutionising the First Episcopal Church in new England*; of Holley, far-famed for his splendid eloquence, once pastor of Hollis St. Church, Boston, and afterwards President of Transylvania University, Kentucky; of Kirkland, who left the ministry at Church Green, Boston, for the Presidency of Harvard University, of whose preaching one of the acutest and profoundest minds declared, that 'he put more thought into one sermon than other ministers did into five;'† and speaking of whose presidency his biographer says, 'no man ever did so much for Harvard University;' of Thacher and Greenwood‡, his successors in the ministry; and to mention no others in Boston, of Channing, 'nomen præclarum,' whose fame is too wide-spread to need further notice here; these are all names cherished with reverence and delight to this day, in the city where they ministered, andin the churches which they served. Out of that city, the venerable Barnard, and Prince, of Salem, Abbott of Beverly, Porter of Roxbury, Ripley of Concord, Thayer of Lancaster, and Bancroft of Worcester, with Parker of Portsmouth, New Hampshire, a model man and minister, these have left behind them most precious remembrances.

To the bench and the Bar, our faith has given some of the profoundest and most accomplished judges and lawyers, and the most eloquent advocates; the late Chief Justices Parsons and Parker, of Massachusetts, and Eddy of Rhodes Island—all remarkably learned and profound; Dane, of Salem, author of the Digest of American Law, in nine vols. large 8vo., and

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* Page 2-4.

† Chief Justice Parsons, cited by Rev A. Young; Discourse on President Kirkland, page 22.

‡ Dr. Greenwood died Minister of King's Chapel.

of a celebrated ordinance for the government of the territory of the United States, north west of the Ohio river, so ably drawn, that it was adopted by Congress unaltered in the slightest particular, and of which Mr. Webster said that it 'laid an interdict against personal servitude, in original compact, not only deeper than all local law, but deeper, also, than all local constitutions*:'—Samuel Dexter, of Boston, whose fame at the bar was unrivalled; and William Prescott whose fame was scarcely less, and whose long life, extended to eighty-two years, was one of remarkable purity and active usefulness: these are specimens of noble men who adorned our religious communion. At this very moment, the legal profession has its full proportion of able men from our denomination :—Mr. Chief Justice Shaw, of the Supreme Bench of Massachusetts; Mr. Justice Story, and Mr. Justice Wayne, two of the Associate Justices of the Supreme Bench of the United States; and Mr. Chief Justice Cranch, of the United States Circuit Court for the district of Columbia, all are Unitarians. Mr. Webster, second to no man either at the bar or in the senate, and who has shown himself equal to the profoundest questions in diplomacy, and the highest duties in the national cabinet, is a communicant at Brattle Square Church, in Boston. Other names have been as well known in public life as politicians and statesmen. 'The elder Adams,' who was the immediate successor of Washington in the Presidency of this Union; Christopher Gore, who, under Washington's administration, was appointed, in 1796, one of the Commissioners under Jay's treaty to settle the claims of the United States upon the British Government; and at a later period was Governor of Massachusetts; and the Hon. Richard Cranch, of whom some notice was taken on a previous page†, belong to this list; while the venerable Ex-President, John Quincy Adams, of Quincy, Massachusetts, and two American ministers plenipotentiary at this moment, Edward Everett‡, at the Court of Great Britain, and Henry Wheaton, at that of Prussia, are of the same faith.

* Mr. Dane founded a Professorship of Law at Harvard University, which is now filled by Judge Story.

† Page 1, and note.

‡ The lapse of a few months since this Essay was written, has removed Mr. Everett from his office of Ambassador at the Court of Great Britain, as well as produced some other changes. It was, however, judged desirable to leave the Essay in the exact condition in which it proceeded from the hands of the author.—*Note by the Editor.*

Of men of science, of literary men, scholars, authors, who have done honor to the country, the Unitarian body has furnished its full share. The name of Bowditch, the translator of La Place, a work of itself enough to make his fame immortal, and the author of the Practical Navigation; to whom the distinguished French astronomer, Lacroix, acknowledged himself indebted, 'for communicating many errors in his works*,' is as well known abroad as at home. In the department of History and Biography, Belknap, Thacher, Bradford, President Quincy, Tudor, Sparks, Prescott, and Bancroft; of Poetry, Bryant, Longfellow, Pierpont, Sprague, Tuckerman, Lowell, and Mrs. Seba Smith; of Mechanical Philosophy, the late Dr. Prince, of Salem, Massachusetts; of polite learning and criticism, the editors and chief writers of the North American Review, and of the Christian Examiner, from the beginning; such as, E. Everett, A. H. Everett, Sparks, Channing, J. G. Palfrey, O. Dewey, Walker, Greenwood, Lamson, H. Ware Junr., Sabin, Hillard, Bowen, W. B. O. Peabody; Hedge; in Jurisprudence and Politics, Fisher Ames, Nathan Dane, Judge Story, W. Phillips. A large list of female writers might be added, prefaced by the names of Miss Sedgwick, Mrs. Follen, Mrs. Lee, and Miss Fuller.

The contributions of American Unitarians to Theology, aside of the sermons of Buckminster, Thacher, Freeman, Colman, N. Parker, Channing, Dewey, J. E. Abbot, Palfrey, and others, are among the most valuable which the country has seen: in controversial divinity, Dr. N. Worcester's Bible News; Dr. Ware's (sen.), Letters to Trinitarians; Professor Norton's Statement of Reasons; Mr. Sparks' Letters to Dr. Miller, on the Comparative Tendency of Unitarian and Calvinistic Views, and his Letters to Dr. Wyatt on the Episcopal Church; Upham's Letters on the Logos; B. Whitman's Letters to a Universalist; Mr. Burnap's Lectures on Unitarianism, and his Expository Lectures; Mr. A. P. Peabody's Lectures on Unitarianism: in Biblical criticism and literature, Professor Norton's great work on the Genuineness of the Gospels; Professor Noyes' translations of the Hebrew prophets, the Psalms, and Job, with introductions and notes; Mr. Livermore's commentary on the Gospels and Acts; Professor Palfrey's Lectures on the Jewish Scripture and Antiquties; Mr. Furness's Jesus and his biographers. The entire series of the Christian Ex-

* The Rev. A. Young's Disc. on Dr. Bowditch, p. 41.

aminer is a standing monument, to say nothing of the subordinate religious journals of the denomination, of the ability, learning, and piety, of the Unitarian clergy of the United States

In all works and plans of philanthropy, American Unitarians have been active and conspicuous. Dr. Noah Worcester obtained the name of the Apostle of Peace, by his early, indefatigable, long continued labours in behalf of that great cause. 'He gave birth to Peace Societies,' says Dr. Channing; and he adds, 'it may well he doubted, whether any man who ever lived, contributed more than he to spread just sentiments on the subject of war, and to hasten the era of universal peace.' His 'Solemn Review of the Custom of War' was republished in England, and translated into many foreign languages on the continent of Europe. The first public organized effort in behalf of the temperance reformation, was made by an association in Boston, the head quarters of Unitarianism; and a majority of those who started it were Unitarians. We have seen already that the ministry at Large for the poor in cities, took its first distinct and effective form with the labours of Dr. Tuckerman*, and the aid of the American Unitarian Association. And among the most zealous, faithful, and able friends of the slave, and oppugners of the institution of domestic slavery, and labourers for its extinction in the country, Unitarians have been from the first. As a true philanthropist, in the broadest sense, the late John Vaughan, of Philadelphia, one of the originators of the Church of our faith in that city, deserves most honorable notice. Every leading benevolent institution in that city he helped to establish or sustain, and 'of the institution for the instruction of the blind,' says Mr. Furness, his friend and pastor, 'he was emphatically the founder.' The spirit of Howard seems revived in the person of Miss Dix, who is devoting all the energies of a rare and accomplished mind, and a warm and noble heart, to the amelioration of the condition of the prisoner, and the reform and improvement of our prisons. She is engaged in a personal inspection of the various prisons of the country; and by her elaborate reports, and eloquent appeals to the community and to the legislature, has already opened the way for great and most beneficent results. She has given special regard to the case of the insane; and has awakened in various

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* Page 37.

places a public feeling upon the care and treatment of this most unfortunate class of human beings, which will be satisfied with nothing but the amplest and wisest provision for their relief.

Boston is full of benevolent institutions, many of which have always owed, and to this day owe, a large part of their success and usefulness to the bounty and care of Unitarians; while their munificence there and elsewhere in the cause of popular education, and everything connected with the arts and sciences, is proverbial in the land. During the single presidency of Dr. Kirkland, a period of eighteen years only, Harvard University was the object of Unitarian liberality to the amount of more than 300,000 dls.; and since that time has continued to receive noble benefactions from the same source. The Boston Athenæum has been largely indebted, from its origin, which was with Unitarians, for its brilliant success and its rich endowments to its 'merchant princes,' a very large proportion of whom are of this faith. The names of Eliot, and Gore, and Smith, and Thorndike, and Lyman, of the Perkinses and the Parkmans, of Munson, and Parker, of the Lawrences, and of Lowell, will go down to posterity among those of the truest and most generous friends and patrons of education and learning. The last, John Lowell, jun., of Boston, who died at Bombay, at the early age of 37, bequeathed by his will property to the amount of 250,000 dls., the income to be appropriated to the expense of public free courses of lectures in his native city; the lectures to be of the highest grade, and upon every branch of science, philosophy, ethics, and the evidences of natural and revealed religion. These lectures were commenced in the winter of 1839-40, and are regularly continued with the recurrence of the cold season.

The condition and prospects of Unitarianism in the United States were never more encouraging. Our oldest churches have gained strength, not only in the increased numbers of their members, but in their character and efficiency, and new churches are constantly springing up in various and remote parts of the country. With all this it must be allowed, that the *relative* increase of the denomination, compared with that of the great *orthodox* body, has not been all we could wish. Still it may have, as we believe it has, realised a large *positive* increase of strength; not only by the additions to old congregations, and the starting up of new ones, but in the revival of a more earnest and energetic spirit. There have been

some elements of disunion stirred up among us within the last two or three years, by what has been called the transcendental movement, and by the utterance of views upon the foundations of Christian faith which go directly to depreciate Christianity as a divine revelation. But on the other hand, there has been a spiritual movement among us of great and blessed promise. A deeper religious feeling, a warmer religious sympathy, more engagedness in the subject of personal religion, a higher devotional tone, greater interest in missions, and a more earnest and active purpose to extend what we believe the truth of the Gospel, have been realised. And all the while, the unity of the denomination has been remarkably preserved, not by prescription or priestly craft, but by a consistent recognition of the right of private judgment, and of the fact, that avowed differences upon some points, while always to be expected, are by no means incompatible with substantial agreement. With no creeds, with no nicely-adjusted church polity, with no tendency or desire to dogmatise, we have found union and strength, where others have found discord and weakness. Every day, and every thing around us, satisfies us more and more, that wherever Unitarian principles are faithfully applied and carried out, identical as we believe them to be with primitive Christianity, they are mighty to the pulling down of the strong-holds of infidelity and sin, and to the great preparation of the soul for 'the world to come.' Never more than now, were devotedness and fidelity to the cause of truth and holiness among us needed. But never also were there more numerous signs of encouragement to be devoted and faithful. The late religious anniversaries of our denomination brought together an unusual number of the clergy and laity. Within the city of Boston* alone, 'the city of our solemnities,' four new congregations have been very recently organised; and in several of the neighbouring towns, additions are making to the number of those already in existence. Enquiry is everywhere more earnest in regard

* From the Unitarian Annual Register' (1846), we learn that in Boston there are 28 Anti-Trinitarian Societies; namely, 21 Unitarian, 6 Universalist, 1 Christian; forming more than one third of the entire number (81) of Christian congregations in the city.—*Ed.*

In New York a place of worship ('The Church of the Divine Unity,') has recently been opened, the cost of which is 85,000 dls. On this occasion no fewer than twenty Unitarian ministers were present.

The progress of events among our Unitarian brethren of the United States is rapid.

to our views of the gospel, and orthodoxy itself is becoming essentially modified to the loss of some of its harsher features of intolerance and exclusiveness, by the increasing strength and prevalence of a more liberal

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Whilst this volume is passing through the press, we have received intelligence of an important step taken in New York for the advancement of a pure Christianity. This intelligence is contained in an 'Address to Unitarians by the Unitarian Association in the city of New York, Jan. 1st, 1846, together with the Constitution of the Association. The ensuing is taken from the Boston *Christian Register* for Jan. 24th, 1846.

'The cause of Liberal Christianity has reached an important crisis in this community. After a struggle of more than twenty years, Unitarianism has effected a permanent lodgment in this region, and now takes its place among the acknowledged and prominent Christian denominations of this metropolis. Until this time, contending with prejudice and overwhelming numbers on a ground pre-occupied by other, and widely contrasted sects, it has been busy in securing its uncertain position, and in laying deep its foundations. It now first finds itself in a situation to look about it, and survey the field of labor.

'It is believed that the influence of our opinions in this vicinity has been immensely disproportioned to our numbers and apparent sphere, and that the invisible and indirect consequences of our labors have been of more importance than the palpable or designed results. We cannot agree with those who think that the societies established here are the proper measure of our growth, or that any merely statistical account of our numbers and of our temples of worship, is a full account of Unitarian progress. Yet, that in this thoroughfare of our whole country, and upon ground so strongly pre-occupied, we have been able to build, in its most central and public places, three beautiful and conspicuous churches of our faith, known and read of all men, as the signs of our prosperous and permanent existence here, giving respectability, interest, importance, and dissemination to our opinions, is a triumph which, under the circumstances of the case, calls for our most grateful and devout acknowledgments, and will be depreciated only by those who despise all outward evidences of success and means of influence.

'Nor has liberal Christianity been so completely occupied with its denominational interests, as wholly to forget its duties as a Christian body to the community in which it has found a residence. Notwithstanding the very great difficulties already hinted at, which hindered any strong associate action or concerted efforts, aside from those which concerned its own planting and support, yet such efforts have been made, and with great zeal and great sacrifices. Liberal Christianity, wherever it exists, manifests a peculiar watchfulness over the great interests of man, and especially the condition and claims of the poor. Wherever its numbers have any considerable proportion of the community at large, there institutions of learning, of mercy, of moral reform, of charity, are sure to abound. The religion which makes practical goodness its only end and its only test of the Christian character, ought to bear such fruits; and it does so. Having no waste for its zeal in foreign missionary enterprise, in sectarian chivalry, or in endeavours to relieve an anxiety artificially created by unscriptural opinions, which pronounce the whole human

and rational faith. It has even been supposod that one of the chief things to be apprehended in our efforts to spread wider the knowledge of that faith, and establish new churches, is to be found in many places in this very fact. If it prove so, the greater will be the stimulus to sacrifice and labour in behalf of that faith, until it shall resume its true place in the

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family under sentence of everlasting death, it finds a channel for its Christian earnestness, in the more benignant and practical labors of philanthropy. Without undervaluing the benevolence of other Christian bodies, it is believed that the Unitarians as a denomination, have, in proportion to their numbers, done more than any other sect for the general institutions of learning, of charity; in ministries to the poor, in establishments having the good of universal man for their object.'

We are pleased to find that the plan of a Unitarian Association for the State of New York is proposed. The formation of such local organizations, in the several districts of the country, will draw out the latent strength of liberal principles, and secure a more efficient action of the American Unitarian Association enfolding, them all in its bosom, and deriving warmth and sustenance from them all. They propose also a daily publication, combining the features of a religious and secular newspaper, neutral in politics, and devoted to the interests of Unitarian Christianity. It is further in contemplation

'That an Association be formed among individuals in the Societies in New York and Brooklyn, to hire the Hall over the entrance to the Church of the Divine Unity, for the purposes of a Reading Room and Exchange, the head quarters of our cause in this city and state. That the newspapers, secular and religious, and reviews of the day, a theological library (of which the foundation is already broadly laid) and religious tracts for distribution should be collected there, the use of which should be enjoyed by all those paying a small annual subscription toward the support of the room. That this should be opened to all strangers of our faith, or to those seeking information in regard to Liberal Christianity, and especially to all young men coming to the city from Unitarian parishes, and desirous to unite themselves with our body here. That a central spot, where the Pastors of our Societies might meet at a certain hour of the day all persons having business with them appertaining to their office, would be thus had. That the social and religious interests of young men resorting here in the evening would thus be subserved, and the great interests of our cause and of Christianity, of religion and morality, all be materially advanced.'

The Address gives the following information.

'It may be interesting information to many, that at least eleven congregations of our aith exist in the state of New York at this moment; two in New York, one in Brooklyn, Fishkill, Albany, Troy, Trenton, Syracuse, Vernon, Rochester, Buffalo. It is hoped that the Societies out of this city (of which we deem Brooklyn a part,) will immediately cooperate with us, and that as soon as may be, 'The Unitarian Association of the State of New York' will have a meeting in which every Society shall be fully represented.'—*Ed.*

estimation of the Christian world, as the simple, primitive, apostolic, religion.*

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* One of the most encouraging signs for the furtherance of a pure Gospel in North America, is the disposition which is growingly manifest on the part of the different bodies of Anti-Trinitarians, to act in concert on behalf of great common objects. It would be easy to give many pleasing instances of this tendency to brotherly co-operation—we limit ourselves to one. We refer to the Protest against American slavery, which was put forth in the autumn of 1845, signed by 170 Unitarian Ministers of the United States —a plain, earnest, argumentative, Christian document, which excited considerable attention throughout the American Union. This most laudable proceeding called forth expressions of opinion to the same effect from the Universalist and Christian Anti-Trinitarians of the United States.

The entire movement which exhibits 'the liberal Christians' of the Union in a light so satisfactory to the philanthropic mind, may be at least, in part, traced to an Address, signed by 195 Unitarian Ministers of Great Britain, designed to urge on their American brethren the injustice and iniquity of slavery, and calling on them to take that position which so many of them have now happily taken—a position of active hostility to a great national sin. May the co-operation which these facts imply become more frequent, and equally useful for the service of man and the honour of Christ.—*Editor.*

CHRISTIANS, OR CHRISTIAN CONNEXION IN THE UNITED STATES.

WITHIN about about one half century, a very considerable body of religionists have arisen in the United States, who, rejecting all names, appellations, and badges of distinctive party among the followers of Christ, simply call themselves CHRISTIANS. Sometimes, in speaking of themselves as a body, they use the term *Christian Connexion*. In many parts of the United States this people have become numerous; and as their origin and progress have been marked with some rather singular coincidents, this article will present a few of them in brief detail.

Most of the Protestant sects owe their origin to some individual reformer, such as a Luther, a Calvin, a Fox, or a Wesley. The Christians never had any such leader, nor do they owe their origin to the labours of any one man. They rose nearly simultaneously in different sections of our country, remote from each other, without any preconcerted plan, or even knowledge of each other's movements. After the lapse of several years, the three branches obtained some information of each other, and upon opening a correspondence, were surprised to find that all had embraced nearly the same principles, and were engaged in carrying forward the same system of reform. This singular coincidence is regarded by them as evidence that they are a people raised up by the immediate direction and overruling providence of God; and that the ground they have assumed is the one which will finally swallow up all party distinctions in the gospel church.

While the American Revolution hurled a deathblow at political domination, it also diffused a spirit of liberty into the church. The Methodists had spread to some considerable extent in the United States, especially south of the Potomac. Previous to this time they had been considered a branch of the Church of England, and were dependent on English Episcopacy for the regular administration of the ordinances. But as the revolution had wrested the States from British control, it also left the American Methodists free to transact their own affairs. Thomas Coke, Francis

Asbury, and others, set about establishing an Episcopal form of church government for the Methodists in America. Some of the preachers, however, had drank too deeply of the spirit of the times to tamely submit to lordly power, whether in judicial vestments, or clad in the gown of a prelate. Their form of church government became a subject of spirited discussion in several successive conferences. James O'Kelly, of North Carolina, and several other preachers of that state and of Virginia, pleaded for a *congregational* system, and that the New Testament should be their only creed and discipline. The weight of influence, however, turned on the side of Episcopacy and a human creed. Francis Asbury was elected and ordained bishop; Mr. O'Kelly, several other preachers, and a large number of brethren, seceding from the dominant party. This final separation from the Episcopal Methodists took place, voluntarily, at Manakin Town, North Carolina, December 25th, 1793. At first they took the name of 'Republican Methodists,' but at a subsequent conference resolved to be known as Christians only, to acknowledge no head over the church but Christ, and no creed or discipline but the Bible.

Near the close of the eighteenth century, Dr. Abner Jones, of Hartland, Vermont, then a member of a regular Baptist Church, had a peculiar difficulty of mind in relation to sectarian names and human creeds. The first, he regarded as an evil, because they were so many badges of distinct separation among the followers of Christ. The second, served as so many lines or walls of separation to keep the disciples of Christ apart; he thought that sectarian names and human creeds should be abandoned, and that true piety alone, and not the externals of it, should be the test of Christian fellowship and communion. Making the Bible the only source from whence he drew the doctrine he taught, Dr. Jones commenced propagating his sentiments with zeal, though at that time he did not know of another individual who thought like himself. In September, 1800, he had the pleasure of seeing a church of about 25 members gathered in Lyndon, Vermont, embracing these principles. In 1802 he gathered another church in Bradford, Vermont, and in March, 1803, another in Piermont, New Hampshire. About this time, Elias Smith, then a Baptist minister, was preaching with great success in Portsmouth, New Hampshire. Falling in with Dr. Jones's views, the church under his care was led into the same principles. Up to this time Dr. Jones had laboured as a preacher nearly, if not quite, single-handed; but several preachers from the regular Bap-

tists and Freewill Baptists, now rallied to the standard he had unfurled. Preachers were also raised up in the different churches now organised, several of whom travelled extensively, preaching with great zeal and success. Churches of the order were soon planted in all the New England states, the states of New York, Pennsylvania, Ohio, and more recently in New Jersey and Michigan. A large number of churches have also been planted in the Canadas, and the province of New Brunswick.

A very extraordinary revival of religion was experienced among the Presbyterians in Kentucky and Tennessee, during the years 1800 and 1801. Several Presbyterian ministers heartily entered into the work, and laboured with a fervour and zeal which they had never before manifested. Others either stood aloof from it, or opposed its progress. The preachers who entered the work, broke loose from the shackles of a Calvinistic creed, and preached the gospel of free salvation. The creed of the church now appeared in jeopardy. Presbyteries, and finally the Synod of Kentucky, interposed their authority to stop what they were pleased to call a torrent of Arminianism. Barton W. Stone, of Kentucky, a learned and eloquent minister, with four other ministers, withdrew from the Synod of Kentucky. As well might be expected, a large number of Presbyterian members, with most of the converts in this great revival, rallied round these men who had laboured so faithfully, and had been so signally blessed in their labours. As they had already felt the scourge of a human creed, the churches then under their control, with such others as they organised, agreed to take the Holy Scriptures as their only written rule of faith and practice. At first they organised themselves into what was called the 'Springfield Presbytery;' but in 1803, they abandoned that name, and agreed to be known as Christians only. Preachers were now added to their numbers and raised up in their ranks. As they had taken the scriptures for their guide, pedobaptism was renounced, and believers' baptism by immersion substituted in its room. On a certain occasion one minister baptized another minister, and then he who had been baptized immersed the others. From the very beginning, this branch spread with surprising rapidity, and now extends through all the western states.

From this brief sketch it will be perceived that this people originated from the three principal Protestant sects in America. The branch at the south, from the Methodists; the one at the north, from the Baptists, and the one at the west, from the Presbyterians. The three branches rose

within the space of eight years, in sections remote and unknown to each other, until some years afterwards. Probably no other religious body ever had a similar origin.

The adopting of the Holy Scriptures as their only system of faith, has led them to the study of shaping their belief by the language of the sacred oracles. A doctrine, which cannot be expressed in the language of inspiration, they do not hold themselves obligated to believe. Hence, with very few exceptions, they are not Trinitarians, averring that they can neither find the word nor the doctrine in the Bible. They believe 'the Lord our Jehovah is *one* Lord,' and purely *one*. That 'Jesus Christ is the only begotten Son of God;' that the Holy Ghost is that divine unction with which our Saviour was anointed, (Acts x. 38,) the effusion that was poured out on the day of Pentecost; and that it is a divine emanation of God, by which he exerts an energy or influence on rational minds. While they believe that Jesus Christ is the Son of God, they are not Socinians or Humanitarians. Their prevailing belief is that Jesus Christ existed with the Father before all worlds. (See Millard's 'True Messiah,' Morgridge's 'True Believer's Defence,' and Kinkade's 'Bible Doctrine.')

Although the Christians do not contend for entire uniformity in belief, yet in addition to the foregoing, nearly, if not quite all of them, would agree in the following sentiments: 1. That God is the rightful arbiter of the universe; the source and foundation of all good. 2. That all men have sinned and come short of the glory of God. 3. That with God there is forgiveness; but that sincere repentance and reformation are indispensable to the forgiveness of sins. 4. That man is constituted a free moral agent, and made capable of obeying the gospel. 5. That through the agency of the Holy Spirit, souls, in the use of means, are converted, regenerated, and made new creatures. 6. That Christ was delivered for our offences, and raised again for our justification; that through his example, doctrine, death, resurrection and intercession, he has made salvation possible to every one, and is the only Saviour of lost sinners. 7. That baptism and the Lord's supper are ordinances to be observed by all true believers; and that baptism is the immersing of the candidate in water, in the name of the Father, and of the Son, and of the Holy Ghost. 8. That a life of watchfulness and prayer only will keep Christians from falling, enable them to live in a justified state, and ultimately secure to them the crown of eternal life.

9. That there will be a resurrection of both the just and the unjust. 10. That God has ordained Jesus Christ judge of the quick and dead at the last day; and at the judgment, the wicked will go away into everlasting punishment, and the righteous into life eternal.

In the Christian Connexion, churches are independent bodies, authorised to govern themselves and transact their own affairs. They have a large number of associations called Conferences. Each conference meets annually, sometimes oftener, and is composed of ministers and messengers from churches within its bounds. At such conferences candidates for the ministry are examined, received and commended. Once a year, in conference, the character and standing of each minister is examined, that purity in the ministry may be carefully maintained. Such other objects are discussed and measures adopted, as have a direct bearing on the welfare of the body at large.

They have a book concern located at Union Mills, New York, called 'The Christian General Book Association.' At the same place they issue a semi-monthly periodical called the 'Christian Palladium.' They also publish a weekly paper at Exeter, New Hampshire, called the 'Christian Herald;' and another semi-monthly periodical is about to be issued in the state of Ohio, to be called the 'Gospel Herald.' They have also three institutions of learning; one located at Durham, New Hampshire, one in North Carolina, and the other at Starkey, Yates county, New York.

Although several of their preachers are defective in education, yet there are among them some good scholars and eloquent speakers; several of whom have distinguished themselves as writers. Education is fast rising in their body. While their motto has ever been, 'Let him that understands the gospel, teach it,' they are also convinced that Christianity never has been, and never will be, indebted to palpable ignorance. Their sermons are most generally delivered extempore, and energy and zeal are considered important traits in a minister for usefulness.

The statistics of the connexion, though imperfect, may probably be computed, at the present time, (1844,) as follows: the number of preachers about 1500, and 500 licentiates; communicants about 325,000; number of churches about 1,500. There are probably not less than 500,000 persons in this country who have adopted their general views, and attend upon their ministry.

FRIENDS, OR HICKSITE QUAKERS IN THE UNITED STATES.

The Society of Friends originated in England about the middle of the 17th century. The chief instrument in the divine hand for the gathering and establishment of this religious body was George Fox. He was born in the year 1624. He was carefully educated according to the received views of religion, and in conformity with the established mode of worship. His natural endowments of mind, although they derived but little advantage from the aid of art, were evidently of a very superior order. The character of this extraordinray man it will not, however, be necessary here to describe with critical minuteness. The reader, who may be desirous of acquiring more exact information on this head, is referred to the journal of his life, an interesting piece of autobiography, written in a simple und unembellished style, and containing a plain and unstudied narration of facts. By this it appears, that in very early life he indulged a vein of thoughtfulness and a deep tone of religious feeling, which, increasing with his years, were the means of preserving him, in a remarkable degree, free from the contamination of evil example by which he was surrounded. The period in which he lived was distinguised by a spirit of anxious inquiry, and a great appearance of zeal, on the subject of religion. The manners of the age were nevertheless deeply tinctured with licentiousness, which pervaded all classes of society, not excepting professors of religion. Under these circumstances, George Fox soon became dissatisfied with the mode of worship in which he had been educated. Withdrawing, therefore, from the public communion, he devoted himself to retirement, to inward meditation, and the study of the scriptures. While thus engaged in an earnest pursuit of divine knowledge, his mind became gradually enlightened to discover the nature of true religion ; that it consisted not in outward profession, nor in external forms and ceremonies, but in purity of heart, and an upright walking before God. He was instructed to comprehend, that the means by which those necessary characteristics of true devotion were to be acquired were not of a secondary or remote nature ; that the Supreme Being still conde-

scended, as in former days, to communicate his will immediately to the soul of man, through the medium of his own Holy Spirit; and that obedience to the dictates of this inward and heavenly monitor constituted the basis of true piety, and the only certain ground of divine favour and acceptance. The convictions, thus produced in his own mind, he did not hesitate openly to avow. In defiance of clerical weight and influence, he denounced all human usurpation and interference in matters of religion, and boldly proclaimed that 'God was come to teach the people himself.' The novelty of his views attracted general attention, and exposed him to much obloquy; but his honesty and uprightness won him the esteem and approbation of the more candid and discerning. Persevering, through every obstacle, in a faithful testimony to the simplicity of the truth, he found many persons who, entertaining kindred impresssions with himself, were fully prepared not only to adopt his views, but publicly to advocate them. The violent persecution which they encountered, served only to invigorate their zeal and multiply the number of their converts. United on a common ground of inward conviction, endeared still more to each other by a participation of suffering, and aware of the benefits to be derived from systematic co-operation, George Fox and his friends soon became embodied in independent religious communion.

Such is a brief history of the rise of the people called *Quakers;* to which I will only add, that the society continued to increase rapidly till near the end of the seventeenth century, through a most cruel and widely-extended persecution. Between the years 1650 and 1689, about *fourteen thousand* of this people suffered by fine and imprisonment, of which number more than three hundred died in jail; not to mention cruel mockings, buffetings, scourgings, and afflictions innumerable. All these things they bore with exemplary patience and fortitude, not returning evil for evil, but breathing the prayer, in the expressive language of conduct, 'Father, forgive them, for they know not what they do!' The testimonies for which they principally suffered, were those against a hireling priesthood, tithes and oaths; against doing homage to man with 'cap and knee;' and using flattering titles and compliments, and the plural number to a single person.

I am next to speak of their religious principles, which are found embodied in their *testimonies.*

The Society of Friends has never formed a creed after the manner of other religious denominations. We view Christianity essentially as a practical and

not a theoretical system; and hence to be exemplified and recognised in the lives and conduct of its professors. We also hold that belief, in this connexion, does not consist in a mere assent of the natural understanding, but in a clear conviction wrought by the Divine Spirit in the soul. (1 John v. 10.) For that which here challenges our belief involves a knowledge God; and no man knoweth the things of God but by the Spirit of God. (1 Cor. ii. 11.) Again, religion is a progressive work: 'There is first the blade, then the ear, and after that the full corn in the ear.' (Mark iv. 21.) 'And some there are who have need of milk, and not of strong meat; and every one that useth milk is unskilful in the work of righteousness: for he is a babe.' (Heb. v. 12, 13.)

Seeing, therefore, that there are different growths and degress of knowledge in the members of the body, we cannot but view the practice of requiring them to subscribe to the same creed, or articles of faith, as a pernicious excrescence on the Christian system. And hence we prefer judging of our members by their fruits, and leaving them to be taught in the school of Christ, under the tuition of an infallible teacher, free from the shackles imposed by the wisdom or contrivance of man.

Our testimony to the light of Christ within.—We believe a knowledge of the gospel to be founded on *immediate* revelation. (Matt. xvi. 18; 1 Cor. ii. 10, 11, 12; John xiv. 26.) Being the antitype of the legal dispensation, it is spiritual as its author, and as the soul which it purifies and redeems. (Rom. i. 16.) Under the gospel dispensation, the temple, (1 Cor. v. 19; Acts vii. 48,) altar, (Heb. xiii. 10,) sacrifices, (1 Pet. ii. 5.) the flesh and blood, (John vi. 53—63,) water and fire, (John vii. 37, 38; iv. 14; Matt. iii. 11,) cleansing and worship, (John iv. 23, 24,) are all spiritual.* Instituted by the second Adam, the gospel restores to us the privileges and blessings enjoyed by the first; the same pure, spiritual worship, the same union and communion with our Maker. (John xvii. 21.) Such are our views of the Christian religion; a religion freely offered to the whole human race, (Heb. viii. 10, 11,) requiring neither priest nor book to administer or to illustrate it, (1 John ii. 27; Rom. x. 6, 7, 8); for all outward rites and ceremonials are, to this religion, but clogs or cumbrous appendages, God himself being its author, its voucher, and its teacher.

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* Vid. Christian Quaker, Phila. edition, 1824, p. 52. I. Pennington, vol. i. p. 360; vol. ii. pp. 115, 116, 281, 282. Whitehead's Light and Life of Christ, pp. 48, 49.

(John xiv. 26; 1 Cor. ii. 9—12.) These are not speculations or notions, for we speak of what we do know, 'and our hands have handled of the word of life.' (1 John i. 1.)

Such is a summary of the religion held and taught by the primitive 'Quakers;' from which I descend to a few particulars, as a further exposition of their and our principles.

The message which they received is the same given to the apostles, that 'God is light, and in him there is no darkness at all.' (1 John i. 6, 7); and their great fundamental principle to which they bear testimony is, that God hath given to every man coming into the world, and placed within him, a measure or manifestation of this divine light, grace, or spirit, which, if obeyed, is all-sufficient to redeem or save him. (John iii. 19, 20; i. 9; Tit. ii. 11; 1 Cor. xii. 7.) It is referred to and illustrated in the scriptures, by the prophets, and by Jesus Christ and his disciples and apostles, under various names and similitudes. But the thing we believe to be one, even as God is one and his purpose one and the same in all, viz. repentance, regeneration, and final redemption. It is called *light*—of which the light of the natural sun is a beautiful and instructive emblem; for this divine light, like the natural, enables us to distinguish with indubitable clearness all that concerns us in the works of salvation, and its blessings are as impartially, freely and universally dispensed to the spiritual, as the other is to the outward creation. It is called *grace*, and *grace* of God, because freely bestowed on us by his bounty and enduring love. (John xiv. 16, 26.)

It is called *truth*, as being the substance of all types and shadows, and imparting to man a true sense and view of his condition, as it is in the divine sight. It is called Christ (Rom. viii. 10; x. 6, 7, 8); Christ within, the hope of glory (Col. i. 27); the kingdom of God within (Luke xvii. 21); the word of God (Heb. iv. 12, 13); a manifestation of the Spirit, given to every man to profit withal (1 Cor. xii. 7); the seed (Luke viii. 11); a still small voice (1 Kings xix. 12); because most certainly heard in a state of retirement, but drowned by the excitement of the passions, the rovings of the imagination, and the eager pursuits of worldly objects. 'And thine ear shall hear a word behind thee saying, This is the way, walk ye in it—when ye turn to the right, and when ye turn to the left.'

It is compared to a 'grain of mustard seed, the smallest of all seeds,' being at first little in appearance; but, as it is obeyed, growing and extending like that plant, until it occupies the whole ground of the heart, and thus

expands into and sets up the kingdom of God in the soul. (Luke xiii. 19.) For the like reason it is compared to 'a little leaven, which a woman took and hid in three measures of meal, until the whole was leavened,' or brought into its own nature. (Luke xiii. 21.)

This unspeakable gift, through the infinite wisdom and goodness of the divine economy, speaks to every man's condition, supplies all his spiritual need, and is a present and all-sufficient help in every emergency and trial. To the obedient it proves a 'comforter,' under temptation a 'monitor,' and a 'swift witness' against the transgressor. It is a 'quickening spirit' to rouse the indifferent; 'like a refiner's fire, and like fuller's soap, purifying the unclean;' and as a 'hammer' to the heart of the obdurate sinner; and in all, an infallible teacher, and guide to virtue and holiness.*

And as there are diversities of operations and administrations, so also there are diversities of gifts bestowed on the members of the body (1 Cor. xii. 3—12): 'The Spirit dividing to every man severally as he will,' in order that every office and service in the church militant may be performed, to preserve its health, strength, and purity. And thus by one and the 'self same spirit,' 'we are all baptized into one body, whether Jews or Gentiles, whether bond or free; and all are made to drink into one spirit.' (1 Cor. xii. 13.)

Divine internal light is often confounded with conscience, and thus inferences are drawn against the truth of the doctrine. But this principle is as distinct from that natural faculty as the light of the sun is distinct from the eye on which it operates. From a wrong education, and from habitual transgression, the judgment becomes perverted or darkened, and often 'calls evil good and good evil;' and conscience being swayed by the judgment responds to its decisions, and accuses or excuses accordingly. In this manner conscience becomes corrupted and defiled. Now it is our belief that, if the discoveries made and monitions given by divine light to the mind, were strictly attended to, it would correct and reform the erring conscience and judgment, and dissipate the darkness in which the mind becomes involved.

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* For a further exposition of this fundamental principle of the Society of Friends, the reader is referred to the following works; Barclay, pp. 78, 81, 82; George Fox, "Great Mystery," pp. 140, 142, 188, 217, 245; Christian Quaker, Phila. edition, 1824, pp. 198, 200; Ib. pp. 5 to 55; George Fox's Journal, passim; Stephen Crisp's Sermon at Grace Church Street, May 24, 1688.

Such is our testimony to the *great fundamental principle* in religion, as we believe and understand it. We exclude speculative opinions. If the reader be dissatisfied with our impersonal form of expression, let him change it, and it will be a change of name only. We dispute not about names.

We believe in the divinity of Christ—not of the outward body, but of the spirit which dwelt within it—a divinity not self-existing and independent, but derived from the Father, being the Holy Spirit, or God in Christ. 'The Son can do nothing of himself,' said Christ; and again, 'I can of mine own self do nothing' (John v. 19, 30); and in another place, 'The Father that dwelleth in me he doeth the work' (John xiv. 10); 'As my Father hath taught me, I speak these things' (John viii. 28); 'Even as the Father said unto me, so I speak' (John xii. 50).*

We reject the common doctrines of the *Trinity* and *Satisfaction*, as contrary to reason and revelation, and for a more full expression of our views on these subjects, we refer the inquiring reader to the works below cited.† We are equally far from owning the doctrine of 'imputed righteousness,' in the manner and form in which it is held. We believe there must be a true righteousness of heart and life, wrought in us by the Holy Spirit, or Christ within; in which work we impute all to him, for of ourselves we can do nothing. Neither do we admit that the sins of Adam are, in any sense, imputed to his posterity; but we believe that no one incurs the guilt of sin, until he transgresses the law of God in his own person. (Deut. i. 39; Ezek. xvii. 10—24; Matt. xxi. 16; Mark x. 14, 15, 16; Rom. ix. 11). In that fallen state, the love and mercy of God are ever extended for his regeneration and redemption. God so loved the world, that he sent his only begotten Son into the world, in that prepared body, under the former dispensation, for the salvation of men. And it is through

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* See also John iii. 34; v. 26, 36; vi. 38, 57; vii. 16; viii. 28, 42; xii. 49; I. Pennington, vol. iii. pp. 61, 62, 236; Whitehead's Light and Life of Christ, p. 35; Thomas Zachary, p. 6; Wm. Penn, vol. ii. pp. 65, 66; Edward Borough, p. 637; Wm. Baily, pp. 158; Stephen Crisp, pp. 75, 76.

† Wm. Penn's 'Sandy Foundation Shaken,' passim; I. Pennington, vol. ii. pp. 115, 116, 427; vol. iii. pp. 32, 34, 54, 61, 62, 135, 226, 236: Job Scott's 'Salvation by Christ,' pp. 16, 22, 24, 25, 29, 30, 35; Christian Quaker, pp. 34, 135, 199, 262, 276, 350, 354, 369, 405; Wm. Penn's Works, fol. ed. vol. ii. pp. 65, 66, 420, 421; vol. v. p. 385; Wm. Baily, pp. 157, 158; T. Story's Journal, p. 385: Fox's Doctrinals. pp. 644, 646, 664, 1035.

the same redeeming love, and for the same purpose that, under the 'new covenant,' he now sends the Spirit of his Son into our hearts, a mediator and intercessor, to reconcile us, and render us obedient to the holy will and righteous law of God. We believe that all that is to be savingly known of God, is made manifest or revealed in man by his Spirit (Rom, i. 19); and if mankind had been satisfied to rest here, and had practised on the knowledge thus communicated, there would never have existed a controversy about religion, and no materials could now have been found for the work, of which this essay forms a part. (Deut. xxviii. 15, 29.)

Our testimony concerning the Scriptures.—We believe that the scriptures have proceeded from the revelations of the Spirit of God to the saints; and this belief is founded on evidence furnished by the same Spirit to our minds. We experience them to be profitable for doctrine, for reproof, for correction, for instruction in righteousness. But as they are a declaration from the fountain only, and not the fountain itself, they bear the same inscription as the sun-dial: '*Non sine lumine*'—useless, or a dead letter, without light;* because the right interpretation, authority and certainty of them, and, consequently, their usefulness, depend on the assurance and evidence of the same Spirit by which they are dictated, given to the mind of the reader. (2 Cor. iii. 6.) For, although we believe that we may be helped and strengthened by outward means, such as the scriptures, and an authorised gospel ministry; yet it is only by the Spirit that we can come to the true knowledge of God, and be led 'into all truth.' Under these several considerations, we cannot accept these writings as the foundation and ground of all religious knowledge, nor as the primary rule of faith and practice; since these high attributes belong to the divine Spirit alone, by which the scriptures themselves are tested. Neither do we confound cause and effect by styling them the 'Word of God,' which title belongs to Christ alone, the fountain from which they proceeded. (Eph. vi. 17; Heb. iv. 12; Rev. xix. 13.)

Our testimony on Divine Worship, the Ministry, &c.—We believe that they that worship the Father aright, must worship him in spirit and in truth, and not in a formal manner. (John iv. 24.) Hence, when we meet together for public worship, we do not hasten into outward performances. (1 Pet. iv. 11.) For, as we believe that of ourselves, and by our

* Phipp's 'Original and Present State of Man.'

own natural reason, we can perform no act that will be acceptable to God, or available to our own advancement in righteousness, without the sensible influence of his good Spirit (1 Cor. xii. 3): much less can we, without this divine aid, be useful to others, or minister at set times, seeing that this essential requisite is not at our command. Therefore it is our practice, when thus met together, to sit in silence, and withdraw our minds from outward things, to wait upon God, and 'feel after him, if haply we may find him.' (Psalm xlvi. 10.) And in these silent opportunities we are often strengthened and refreshed together by his heavenly presence. (Matt. xviii. 20.) This manner of worship we believe to be more acceptable to our great Head, 'who seeth in secret,' than set forms of prayer or praise, however specious, performed in the will of man. (1 Cor. ii. 13; Luke xii. 12.) Yet we do not exclude the use of a rightly qualified ministry, but believe it to be a great blessing to the church. Nor do we exclude vocal prayer, when properly authorized; though we bear testimony against the custom of appointing times and persons for this solemn service by human authority; believing that without the immediate operation of the divine power, 'we know not what we should pray for as we ought.' (Rom. viii. 26.)

I have before stated it as our belief, that outward rites and ceremonies have no place under the Christian dispensation, which we regard as a purely spiritual administration. Hence we hold that the means of initiation into the church of Christ does not consist in the water-baptism of John, which *decreasing* rite has vanished (John iii. 30); but in Christ's baptism, (Matt. iii. 11,) or that of the Holy Spirit; the fruits of which are repentance and the new birth. Neither do we believe that *spiritual* communion can be maintained between Christ and his church, by the use of the outward 'elements' of bread and wine, called the 'supper,' which is the type or shadow only; but that the true communion is that alluded to in the Revelations: 'Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.'

A hireling ministry, or the practice of taking money for preaching, we testify against, as contrary to the plain precept and command of Christ, "Freely ye have received, freely give." Further, we hold that to constitute a minister of Christ requires a special gift, call, and qualification from the blessed Master, and that neither scholastic divinity, philosophy, nor the

forms of ordination, confer in any degree either ability or authority to engage in this service of Christ, (1 Cor. ii. 4, 5, 13.) who has forewarned us that without him we can do nothing for ourselves. (John xv. 5.) As we believe that gifts in the ministry are bestowed by the Head of the Church, so we presume not to limit him in the dispensation of them, to any condition of life, or to one sex alone; seeing that male and female are all one in Christ. And this liberty we look upon as a fulfilment of prophecy, having received abundant evidence of its salutary influence in the chnrch. (Acts ii. 16, 17; xxi. 9.)

Our testimonies against war, slavery, and oaths are generally well known, and have their rise in the convictions of the Spirit of truth in our minds, amply confirmed by the precepts and commands of Christ and his Apostles, to which we refer the reader.

We condemn frivolous and vain amusements, and changeable fashions and superfluities in dress and furniture, shows of rejoicing and mourning, and public diversions. They are a waste of that time given us for nobler purposes, and are incompatible with the simplicity, gravity, and dignity that should adorn the Christian character.

We refrain from the use of the plural number to a single person, and of compliments in our intercourse with men, as having their origin in flattery, and tending to nourish a principle, the antagonist of that humility and meekness, which, after the example of Christ, ought to attach to his disciples. We also decline giving the common names to the months and days, which have been bestowed on them in honour of the heroes and false gods of antiquity, thus originating from superstition and idolatry.

We inculcate submission to the laws in all cases where the 'rights of conscience' are not thereby violated. But as Christ's kingdom is not of this world, we hold that the civil power is limited to the maintenance of external peace and good order, and therefore has no right whatever to interfere in religious matters.

The Yearly Meetings of New York, Genessee, Baltimore, Ohio, and Indiana, hold an epistolary correspondence with Philadelphia Yearly Meeting, according to ancient practice. But the Yearly Meeting of London has declined this intercourse since the separation in 1827.

The writer here alludes to a controversy which arose in the body of Friends, from an attempt made by a party in it, who had become imbued with the prevalent love of a dogmatical religion, to bring the members under

the yoke of what is termed 'Evangelical Religion.' This attempt which was entered on simultaneously in Europe, and in America, was strenuously resisted in many quarters, and met in the United States with so much dislike and opposition, as to lead to a schism, in which each of the two separating parties contended for the honour and advantages of being the ancient, recognized, and legal body of Friends. To one of these two, the title of Hicksite Quakers was given; from the name of a venerable man, Elias Hicks, who stood prominently forward to assert the true doctrine of Gospel liberty, and what he considered the essential principles of the primitive Friends. But these principles and that doctrine led to, if they did not rather involve, the denial of the humanly-devised creeds of semi-barbarous ages, and, in consequence, the great tenet of Athanasian Christianity. For this use of the liberty wherewith Christ hath made them free, they were disowned, and even persecuted, by those of their brethren who thought that salvation by faith meant salvation by holding their exact opinions. The account now given is to be understood as emanating from those who claim to represent the old established principles and laws of the body.

UNIVERSALISTS IN THE UNITED STATES.

Universalists is the general and approved name of that denomination of Christians, which is distinguished for believing that God will finally save all mankind from sin and death, and make all intelligences holy and happy by and through the mediation of Jesus Christ, the Saviour of the world. The great general sentiment of *the final, universal salvation of all moral beings from sin and death*, in which this denomination is united, and by which it is distinguished, is termed *Universalism*; or, sometimes, by way of varying the phraseology, 'the Abrahamic faith,' because it is the gospel that was declared to Abraham—or, sometimes, 'the Restitution,' or, 'the Restitution of all things," &c.

The first intimation of God's purpose to destroy the cause of moral evil, and restore man to purity and happiness, is contained in the promise, that the serpent, (which represents the origin and cause of sin,) after bruising man's heel, (a curable injury of the most inferior portion of humanity,) should have its head bruised by the woman's seed. (Genesis iii. 15.) A bruise of the head is death to the serpent, (and to what that reptile represents;) and the destruction being effected by the Seed of the woman, shows man's final and complete deliverance from, and triumph over, all evil. In acordance with the idea conveyed by representing man's heel only as being bruised, is the limitation of the punishment divinely pronounced on the first pair of transgressors, to the duration of their earthly lives—(Gen. iii. 17, 19) —and the total absence of everything like even a hint, that God would punish Cain, or Lamech, or the antediluvians, with an infinite or endless penalty —and the institution of *temporal punishment only*, in the law given by Moses. And the intimation of the final, total destruction of the very cause of moral evil, and of all its works or effects, (or of sin,) is further explained and confirmed by later and more conclusive testimony, in which it is stated that Jesus would destroy death and the devil, the devil and all his works; and that the grave (*Hades*, or Hell) and its victory, and death and its sting, (which is *sin*) would exist no more after the resurrection of the dead. (See Heb, ii. 14; 1 John iii. 8; and 1 Cor. xv. 54-57.)

This brief intimation of the ultimate destruction of evil, and man's salvation

therefrom, grew into that divine promise to Abraham and his descendants, which the apostle Paul expressly calls 'the Gospel,' viz., that in Abraham and his seed, (which seed is Jesus Christ,) 'shall all the families,' 'all the nations,' and 'all kindreds of the earth be blessed'—by being 'turned away every one from iniquity,' and by being 'justified (i. e. made just) by faith.' (Compare Genesis xii. 3, xviii. 18, xxii. 18, and xxvi. 4, with Acts iii. 25, 26, and Galatians iii. 8.) Christ being a *spiritual* Prince, and a *spiritual* Saviour only, and this Gospel being a *spiritual* promise; of course the blessings promised to all, *in* Christ, will be spiritual also, and not merely temporal. For all that are blessed *in* Christ, are to be new creatures. (2 Cor. v. 17.) Accordingly we find this solemn, oath-confirmed promise of God—this 'gospel preached before due time to Abraham'—made the basis and subject of almost every prophecy relating to the ultimate prevalence, and universal, endless triumph of God's moral dominion under the mediatorial reign of Jesus Christ.

But if we would obtain a more perfect understanding of those prophetic promises, we must examine them in connexion with the expositions given of their meaning, by the Saviour and his apostles, in the New Testament. One or two examples are all that can be given here. The subjugation of all things to the dominion of man, (Ps. viii. 5, 6,) is expressly applied to the spiritual subjugation of all souls to Jesus, by the writer of the Epistle to the Hebrews, who declares it a *universal* subjection; ('for in that he put *all* in subjection under him, he *left nothing* that is *not* put under him;') and that it is not the present physical or external subjection, but the prospectively final, spiritual and internal subjection that is meant—'for we see *not yet* all things put under him,' &c. (Heb. ii. 8, 9.) And in 1 Cor. xv. 24-28, this subjection is represented as taking place after all opposing powers are put down, and the *last* enemy is destroyed—and it is connected with the subjection of *all alike* unto Jesus, and of Jesus unto God, and is declared to be, that God may be all that is in all:—thus most emphatically and conclusively showing that nothing but a thorough, spiritual subjection of the whole soul to God can be intended. And that it is to be strictly universal, is evident, also, from the 27th verse, where God is expressly named as the only being in the universe who will not be subjected to the moral dominion of Jesus—thus agreeing with the testimony of Hebrews ii. 8, before quoted. Again: the promise of universal blessedness in the gospel, under the figure of a feast for all people, made on Mount Zion, and the swallowing up of

death in victory, recorded in Isaiah xxv. 6-8, is very positively applied by the Apostle Paul to the resurrection of all men to immortality—thus showing its universality, its spirituality, and its endlessness. (See 1 Cor. xv. 54.) And again: in Isaiah lv. 10, 11, God gives a pledge that his word will more certainly accomplish all it is sent to perform, than will his natural agents perform their mission. In Isa. xlv. 22-24, he informs us that the mission of his word is, to make every knee bow, and every tongue swear allegiance, and surely say that in the Lord each one has righteousness and strength. The Apostle to the Gentiles, in speaking of the flesh-embodied Word of God, Jesus of Nazareth, in a very emphatic manner confirmed the absolute universality of this promise, by declaring that it included all in heaven, and in earth, and under the earth, in its promise of final salvation, by gathering them into Christ. (See Phil. ii. 9-11.) This acknowledgment of Jesus, as universal Lord or owner, is to be made by the influence of the Holy Spirit—(1 Cor. xii. 3; and Rom. xiv. 8, 9, compared with John vi. 37-39, and Phil. iii. 21)—and is called *reconciliation*, without which, indeed, it could not be a true spiritual subjection and allegiance. (Col. i. 19, 20; and Eph. i. 8-10.)

We have very briefly traced the rise and gradual development of the doctrine of universal salvation, from its first intimation down to its full and clear exposition;--thus proving that it is, indeed, 'the restitution of all things, which God hath spoken by the mouths of all his holy prophets, since the world began'—(Acts iii. 21)—and the gospel which God 'hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things.' This gospel of the great salvation, so abundantly testified to by the apostles of the Saviour, was undoubtedly the faith of the primitive churches. True, other matters more directly engaged the preaching and controversies of the early teachers; for both Jews and Gentiles denied that Jesus was a divinely commisioned teacher, and that he rose from the dead after his crucifixion and burial—and many also denied the resurrection of the dead in general. But it is a fact clearly stated on the page of ecclesiastical history, and proved by the writings of the early Fathers themselves, that the doctrine of universal salvation was held, without any directly counter sentiment being taught, until the days of Tertullian, in A. D. 204; and that Tertullian himself was the *first Christian* writer ever known, who asserted the doctrine of the absolute eternity of hell-torments, or, that the punishment of the wicked and the happiness of the saints were equal in dura-

tion. Nor was there any opposition to the doctrine of universal salvation, until long after the days of Origen, (about A. D. 394,)—nor was it ever declared a heresy by the Church in general, until as late as the year 553, when the fifth General Council thus declared it false. But that the reader may have names and dates, we will here name a few of the most eminent Fathers, with the date of their greatest fame, who openly avowed and publicly taught the doctrine of Universalism.

A. D. 140, the authors of the Sibylline Oracles; 190, Clement, President of the Catechetical School at Alexandrai, the most learned and illustrious man before Origen; 185, Origen, the light of the Church in his day, whose reputation for learning and sanctity gave rise to many followers, and finally a great party, in the Christian Church, the most of whom (if not all) were decided believers and advocates of Universalism. Among these we will merely name, (for we have no room for remarks,) Marcellus, Bishop of Ancyra, and Titus, Bishop of Bostra; A. D. 360, Gregory, Bishop of Nyssa, and Gregory Nazianzen, Archbishop of Constantinople; 380, Theodore, Bishop of Mopsuestia, and Fabius Manus Victorinus; A. D. 390, the Origenists, the Gnostics, and the Manicheans generally held it about this time, and many eminent fathers whom we have not room to particularize. Those we have named quoted the same texts, and used many of the arguments in proof of the doctrine that are now urged by Universalists. And it is a remark-worthy fact, that the Greek Fathers who wrote against endless misery, and in favour of Universalism, nevertheless used the Greek word *aion* and its derivatives, (rendered *ever*, *for ever*, *everlasting*, and *eternal*, in our common English version of the Bible,) to express the duration of punishment, which they stated to be limited—thus proving that the ancient meaning of these words was not *endless* duration when applied to sin and suffering. For instances with reference to author and page, see the 'Ancient History of Universalism, by the Rev. H. Ballou, 2d,' from which the following very condensed statement is extracted.

After existing unmolested, in fact, after being the *prevailing sentiment* of the Christian Church, for nearly 500 years—especially of that portion of the Church nearest Judea, and therefore most under the influence imparted by the personal disciples of the Lord Jesus,—Universalism was at last put down, as its Great Teacher had been before it, by *human force* and authority. From the fifth General Council, in A. D. 553, we may trace the rapid decline of pure Christianity. During all the dark ages of rapine,

blood and cruelty, Universalism was unknown in theory as it was in practice ; and the doctrine of ceaseless sin and suffering prevailed without a rival. But no sooner was the Reformation commenced, and arts and learning began to revive, and the scriptures to be read and obeyed, than Universalism again found advocates, and began to spread in Christendom. The Anabaptists of Germany and of England openly embraced it—many eminent men of worth, talents and learning, embraced and defended it—and it formed the hope and solace of hundreds of pious men and women of various denominations. Among many others who embraced and taught Universalism, we have room only to name Winstanley, Earbury, Coppin; Samuel Richardson, author of 'Eternal Hell Torments Overthrown;' Jeremy White, Chaplain to Cromwell, and author of 'The Restoration of all Things;' Dr. Henry More, Archbishop Tillotson, Dr. Thomas Burnet, Wm. Whiston, Sir Isaac Newton, Dr. George Cheyne, Chevalier Ramsay, John Wm. Peterson, Neil Douglas, James Purves, Dr. Hartley, author of 'Observations on man;' Bishop Newton, Sir George Stonehouse, Rev. R. Barbauld, and his wife, Anna Letitia Barbauld, the Authoress; many of the General Baptists, in England; the English Unitarians, almost universally—especially Drs. Priestley, Lindsey, Belsham, and others—and many eminent men in Holland, France, and Germany. In the latter named country, the sentiment has spread most generally, and is now held by a vast majority of both the evangelical and the rationalist Christians: so much so, that Professor Sears has styled it 'the orthodoxy of Germany;' and Mr. Dwight declares that there are few eminent theologians in that country but what believe it. In the United States the sentiment is held, with more or less publicity, among sects whose public profession of faith is at least not favourable to it: as among the Moravians, the German Baptists of several kinds, a portion of the Unitarians, a few Protestant Methodists, and even among the Congregationalists and Presbyterians, according to Professor Stuart's statement. And it will undoubtedly continue to spread silently and unseen, among the more benevolent and affectionate portions of all sects, as rapidly as true scriptural knowledge enlightens their minds; until their prayers for the salvation of the lost shall find an answering support in their hopes and their faith, and the modern, like the primitive Church, shall hold in its purity the doctrine of universal salvation from sin and suffering.

As a denomination, Universalists began their organization in England,

about 1750, under the preaching of the Rev. John Relly, who gathered the first church of believers in that sentiment, in the city of London. Mr. Relly, and his congregations generally, held to a modified form of the doctrine of the Trinity; this has given a character accordingly to Universalism in Great Britain, which it does not possess in the United States. The Unitarians of Great Britain being very generally Universalists, also in sentiment and preaching, all who embrace Universalism in connection with the doctrine of the divine unity, join the Unitarians; and hence it is, that the *denomination* does not increase as rapidly in Great Britain as it does in this country, though the *doctrine* is spreading there extensively, and also on the continent. Universalism was introduced into the United States, as a distinctive doctrine, by John Murray. Mr. Murray had been converted from Methodism by the preaching of Mr. Relly, and emigrated to this country in 1770, and soon after commenced preaching his peculiar views in various places in New Jersey, Pennsylvania, New York, Rhode Island, and Massachusetts, and thus became the principal founder of the denomination. For a very interesting biography of Mr. Murray, we refer the reader to his Life; and for a fuller history of the sentiment and denomination generally, and especially of Universalism in America, than my limits will allow me to furnish, I refer the reader to the 'Modern History of Universalism, by Rev. Thomas Whitmore.' This, with the 'Ancient History of Universalism," before referred to, will give a continuous history of the doctrine, from the day of the apostles down to A. D. 1830.

In the United States, to which we now confine our very brief sketch, Universalism had been occasionally advocated, from pulpit and press, before the arrival of Murray. Dr. George De Benneville, of Germantown, Pa., a learned and pious man, was a believer, and probably published the edition of Siegvolk's 'Everlasting Gospel,' a Universalist work which appeared there in 1753. The Rev. Richard Clarke, an Episcopalian, openly proclaimed it while Rector of St. Philip's Church, in Charleston, S. C., from 1754 to 1759. Dr. Jonathan Mayhew, Congregationalist, of Boston, preached and published a sermon in its favour in 1762. Besides, the Tunkers (or German Baptists), and Mennonists generally, and some among the Moravians, (including Count Zinzendorf, who visited this country), held it, though it is believed they did not often publicly preach it. But Mr. Murray was the first to whose preaching the formation of the denomination can be traced. After itinerating several years, he located in

Gloucester, Massachusetts, where the first Universalist society in this country was organized in 1779; and the first meeting-house, excepting Potter's, in New Jersey, was erected there by the same, in 1780. Shortly previous to this, other preachers of the doctrine arose in various parts of New England, among whom were Adam Streeter, Caleb Rich, and Thomas Barnes—and organized a few societies as early as 1780. Elhanan Winchester, celebrated as a preacher among the Calvinistic Baptists, and, next to Murray, the most efficient early preacher of Universalism, was converted at Philadelphia, in 1781. The most of these early preachers, thus almost simultaneously raised up of God, probably differed considerably from Mr. Murray, and from each other, on various doctrinal points, while they held fellowship with each other as believers in the common salvation; and thus was probably laid the foundation of that heavenly liberality of feeling among Universalists in this country, which led them to tolerate a diversity of religious opinions in their denomination, almost as great as can be found in all the opposing sects united; and causes them to hold fellowship as Christians, with all who bear that name and sustain that character; and as Universalists, with all Christians who believe in universal salvation from sin and death.

From this feeble commencement we date the rise of the Universalist denomination on this continent. Simultaneous with it, persecutions dark and fierce were waged against it by the religious world. Legal prosecutions were commenced against our members in Massachusetts and New Hampshire, to compel them to support the established sects, and to render illegal the ministerial acts of our preachers, as marriage, &c. For several years they were thus persecuted, insulted, and subjected to vexatious and expensive lawsuits, and denied the Christian name and sympathies, until they were compelled, in self-defence, to assume a denominational name and form, and at last even to publish to the world a written Profession of Faith: not to trammel the minds or bind the consciences of their members, but to comply with a legal requisition, and inform the world what they did believe and practise as a Christian people. The first meeting of delegates (from probably *less than ten societies*) for this purpose, was held in Oxford, Massachusetts, September 14th, 1785. They took the name of 'The Independent Christian Universalists.' Their societies were to be styled, 'The Independent Christian Society in ——, commonly called *Universalists*.' They united in a 'Charter of Compact,' from which we make the following brief extract, as expressing the views and feelings of the denomination to this day.

'As Christians, we acknowledge no master but Christ Jesus; and as disciples, we profess to follow no guide in spiritual matters, but his word and spirit; as dwellers in this world, we hold ourselves bound to yield obedience to every ordinance of man for God's sake, and we will be obedient subjects to the powers that are ordained of God in all civil cases; but as subjects of that King whose kingdom is not of this world, we cannot acknowledge the right of any authority to make laws for the regulation of our consciences in spiritual matters. Thus, as a true independent Church of Christ, looking unto Jesus, the author and finisher of our faith, we mutually agree to walk together in Christian fellowship, building up each other in our most holy faith, rejoicing in the liberty wherewith Christ has made us free, and determining by his grace no more to be entangled by any yoke of bondage.'

On this broad foundation (Jesus Christ being the chief corner stone) of freedom of opinion and conscience—this liberality and toleration of widely differing views and practices in non-essentials—and this world-wide, heavenly charity to the brotherhood, and to all mankind—the denomination was then based; on that foundation it has thus far been builded up a holy temple to the Lord; and on that foundation of Christian liberty, love, and truth, may it ever continue, until every soul God has created is brought into it as a lively spiritual stone of the universal building.

'The General Convention of the New England States and others,' which was recommended by the meeting of delegates above noticed, held its first session in Boston, in 1786, and met annually thereafter. In 1833 it was changed into the present 'United States' Convention,' with advisory powers only, and constituted by a delegation of four ministers and six laymen, from each state convention in its fellowship. Rev. Hosea Ballou (yet living in a green old age, and actively engaged in preaching and writing in defence of the Restitution) was converted from the Baptists in 1791. His 'treatise on the atonement,' published in 1805, was probably the first book ever published in this country that advocated the strict unity of God, and other views accordant therewith. That and his other writings, and his constant pulpit labours, probably have changed the theological views of the public, and moulded those of his own denomination into a consistent system to a greater extent than those of any other man of his age, and in this country. In 1803, as before stated, the General Convention, during its session in Winchester, N. H., was compelled to frame and publish the following Pro-

fession of Faith. It is the only one that has ever been adopted and published by that body.

'I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character and will of God, and of the duty, interest, and final destination of mankind.

'II. We believe there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

'III. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order, and practise good works, for these things are good and profitable unto men.'

In the unity of this General Profession of Faith, the entire denomination remained without any disturbance, until in 1827; when an effort commenced to create a division on the grounds of limited punishment after death, and no punishment after death. It finally resulted in a partial division of a few brethren in Massachusetts, who held to punishment after death, from the main body, and the formation by them of 'the Massachusetts Association of Restorationists.' But the great body of brethren agreeing with these few in sentiment, refusing to separate from the denomination, and the few who did secede being nearly all gradually absorbed into the Christian (or Freewill Baptist) and Unitarian denominations, or coming back to the main body, the Restorationist Association became extinct, and the division has ceased, except in the case of two or three preachers, and probably as many societies, which yet retain their distinctive existence in Massachusetts alone. Besides these, there are one or two societies in the United States, and peahaps as many preachers, who refused to place themselves under the jurisdiction of the ecclesiastical bodies of the denomination, yet profess a full and hearty fellowship for our faith and general principles.

The principles of Christian freedom of opinion and of conscience, and liberal toleration in all non-essentials, adopted by the founders of the denomination, are practised by Universalists at the present day. In religious faith they have but one Father and one Master, and the Bible, *the Bible*, is their only acknowledged creed-book. But to satisfy inquirers who are not accustomed to the liberal toleration induced by a free exercise of the right of private judgment, it becomes necessary to state in other than scripture language, our peculiar views on theological subjects. The General Profession of Faith adopted in 1803, and given above, truly expresses the faith of all Universalists. In that, the denomination is united.

The first preachers of their doctrine in the United States were converts from various denominations, and brought with them, to the belief of Universalism, many of their previous opinions, besides some which they picked up by the way. Murray held to the Sabellian view of the divine existence, and that man, being wholly punished in the person of the Saviour, by union with him, suffered no other punishment than what is the mere consequence of unbelief. Winchester was a Trinitarian of the 'orthodox' stamp, and held to penal sufferings. Both were Calvinistic in their views of human agency and both believed in suffering after death. Mr. Ballou was Arian, in his views of God's mode of subsistence; but gradually abandoned the doctrine of the pre-existence of Christ, and became convinced that sin and suffering begin and end their existence in the flesh. Others, probably, differed somewhat in these and other particulars from these three brethren. But, very generally, Universalists have come to entertain, what are commonly called, Unitarian views of God, of Christ, of the Holy Spirit, and of Atonement, at least there appears to be a very general similarity between us and the English Unitarians, not only on those subjects, but also on the nature and duration of punishment, on the subject of the devil, and demoniacal agency, and on the final salvation of all moral beings. The Rev. Walter Balfour, a convert from the Congregationalist ministry, in Massachusetts, by his 'Enquiries into the meaning of the original words rendered hell, devil, Satan, for ever, everlasting, damnation, &c., &c..' and more especially by his 'Letters on the Immortality of the Soul,' led some to adopt the opinion that the soul fell asleep at death, and remained dormant until the resurrection, when it was awakened, and raised in the immortal, glorious and heavenly image. But all, or very nearly all Universalists agree in the opinion, that all sin and suffering terminate at the resurrection of the dead to immortality, when Death, the last enemy, shall be destroyed; and sin, the sting of death, be no more; and Hades (hell or the grave) will give up its victory to the Reconciler of all things in heaven, earth, and under the earth, unto God; and God be all that is in all. (See 1 Cor. xv.)

But, as before stated, they keep fellowship as Universalists with all Christians who believe in the final salvation of all intelligences from sin and death, whether, in other respects, they are Trinitarian or Unitarian; Calvinistic or Arminian; whether they hold to baptism by immersion, sprinkling or pouring of water, or to the baptism of the Spirit only; whether they use or reject forms; and whether they believe in punishment after death or not.

In short, nearly all the differences of opinion which have rent the rest of Christendom into hundreds of opposing sects, exist in the Universalist denomination, without exciting any division or even strife; yea, they seldom cause even any controversy. Such is the harmonizing influence of the doctrine of one Father, one Saviour, one interest, and one final destiny for the whole human family! Universalists require, as the *great evidence* and *only test* that a professing Christian is what he pretends to be, the manifestation of the spirit of Jesus in his daily walk and conversation—practical proofs that he loves God and man—that he has the spirit of Christ dwelling in his soul, as well as the light of truth in his understanding. 'By this shall all men know that ye are my disciples, that ye have love one to another,' said Jesus; and the only certain way to know that a man *has* such love, is to see it in his life and actions. No professions, no forms, or ceremonies, can ever so well evince this love, as *living it.*

With differences in minor points which must exist among persons, who are faithful to the true Protestant principle of the indubitable right of private judgment, all ministers are said, every where and always, to proclaim the following doctrines.

I. God is one and indivisable, without a rival or an equal, and is alone to be worshipped with supreme adoration.

II. Jesus Christ is a created and dependent being, deriving his existence and all his power from God, who is his Father, and the Father of all.

III. The object of Christ's mission and death was not to placate the the wrath or satisfy the justice of God, but to commend God's love to the world, to give a perfect example for man to follow, to reveal the true character of the Eternal Father, and bring life and immortality to light.

IV. God has so established the principles of his government, and the order of his providence, that punishment follows guilt by a natural and inevitable law, so that all sin must receive an adequate punishment.

V. All punishment is disciplinary and remedial, and will end in the good of those on whom it is inflicted.

VI. All created Intelligencies shall ultimately be made holy, and consequently happy in the knowledge and service of God.

During the month of September, 1845, a General Convention of the Universalists of the United States met in Boston. It was the largest meeting of the kind ever held before. There were more than two hundred clergymen, besides the lay delegates, present on the occasion, The number

of Universalists in Boston, during the two days of the Convention proper, is said to have exceeded *ten thousand.* The nature of the topics discussed was highly interesting and important—calculated to elevate the character and augment the usefulness of the denomination generally. The proceedings of the Convention were marked with earnestness, harmony and charity. A very eloquent discourse was delivered in the School Street Room, by the Rev. E. H. Chapin, and repeated by request in the Warren Street Church. In this discourse the preacher urged the necessity of an educated ministry. A considerable share of the discussions of the body was connected with education; and there was also an acknowledged necessity for a more perfect organization of churches and societies, which received a good deal of attention. So great were the numbers in attendance that meetings were held in three or four churches at the same time. The occasion was one of great congratulation among the members of the denomination, not only because of the numerous attendance, but also on account of the business transacted and the spirit which prevailed. The official document states 'it was the largest and happiest meeting of their General Convention.'

The Universalist body in the United States are not only increasing in numbers but likewise elevating the standard of their aims; the former is well—the latter is better.—The following are the statistics of the denomination:—

	Societies.	Preachers.	Meet'g. Houses.
Maine,	126	68	98
New Hampshire,	96	31	50
Vermont,	100	42	73
Massachusetts	145	134	118
Rhode Island,	9	6	4
Connecticut,	31	23	21
Total in New England	507	304	364
New York,	350	139	152
New Jersey,	5	4	2
Pennsylvania,	44	25	19
Ohio,	111	76	57
Michigan,	26	15	2
Illinois,	32	21	2
Indiana,	52	27	8
Kentucky,	13	18	3
All other States,	32	34	27
British America,	22	12	10
Total in N. America	1194	675	646
Gain in ten years	312	318	389

Among the Meeting-Houses are several built in union with and partly owned by other denominations. The other institutions of this body are—1 General Convention. I. U. S. Historical Society, 18 State Conventions, 79 Associations, (beside 4 Sunday School Associations), 1 State Missionary Society, 2 Sectional do., 1 State Tract Society, and one or two less Associations for similar purposes, 22 Periodicals, most of them issued weekly, and 6 or 8 High Schools. The net gain of the last year is 4 Conventions, 9 Associations, 44 Societies, and 22 Meeting-Houses.

Of the number of persons composing the Societies here mentioned, there is no accurate knowledge. A well informed minister of the Denomination states that 300 persons entertaining the views of the Universalists, and directly or indirectly connected with each Society, would be a low estimate. One of their periodicals has a circulation of 5000. Their books and papers are widely circulated and eagerly read, and all over the widely extended territory of the United States are persons who hold their sentiment, but are not organized in Societies. These are thought to equal in number, if they do not exceed, those who form Churches and Societies.

Three appellations, 'Societies,' 'Churches,' 'Meeting-Houses,' are employed by Universalists in speaking of their separate Communities. The exact import of these terms may be thus explained. In several of the United States there is a general act of incorporation, prescribing the manner in which a religious body shall be organized, in order to have a legal existence, and be capable of holding property. In many places Universalists are organised merely according to law, and then are called Societies. In others, there is besides the legal, a further organization, with a confession of faith, church covenant, &c. These are called Churches in distinction from Societies. It oftens happens, indeed it is generally the case, that a Church and a Society exist in the same congregation, some being legal members of the Society, contributors to its funds, and voting in all its affairs, who are not members of the organization called the Church. Meeting-House is synonymous with 'Chapel' among the Dissenters of England. The legal title of the Meeting-House, lands, and other property, is vested in the Society not in the Church.

The Ecclesiastical organisation partakes of the nature of the civil government. The Societies are strictly independent. Those which are found in a single town, or in several towns or counties, form an Association, and elect their representatives to its annual Sessions. The Associations are repre-

sented in a State Convention, and then again in the General Convention of the United States.

Those who wish to obtain more full and definite information respecting this body, are referred to the following works, viz.: Ballou on Atonement; Ballou on the Parables; Whittemore on the Parables; Whittemore's Guide to Universalism: O. A. Skinner's Universalism Illustrated and defended; Pro and Con of Universalism; Williamson's Argument for Christianity; Williamson's Exposition and Defence of Universalism; Ely and Thomas's Discussion; D. Skinner's Letters to Aikin and Lansing; Smith's Divine Government; Winchester's Dialogues; Siegvolk's Everlasting Gospel; Petitpierre on Divine Goodness; (these four, and several other good works, are published in the first ten numbers of the 'Select Theological Library,' by Gihon, Fairchild, & Co., Philadelphia); Streeter's Familiar Conversations; Balfour's Enquiry; Balfour's Second Enquiry; Balfour's Letters to Professor Stuart; Paige's Selections from Eminent Commentators; Paige's Commentary on the New Testament: Sawyer's Review of Hatfield's 'Universalism as It Is;' Asher Moore's Universalist Belief; or any of our numerous periodicals, pamphlets, &c.

UNITARIANISM IN CANADA.

The first attempt, as far as we can discover, to establish Unitarian worship in Canada, was made in the City of Montreal, toward the close of the year 1832. On the last Sunday in July and first Sunday in August in that year, religious services were conducted, and sermons preached by the Rev. D. Hughes, formerly Unitarian Minister of Yeovil, England. These, it is believed, were the first Sermons ever preached in Canada, by an avowed Unitarian Minister. Mr. Hughes fell a victim to the Cholera, on the 9th of August, while at Coteau du Lac, on his way to settle in the upper or western province. In the November following, the Unitarians of Montreal succeeded in securing the services of a settled Pastor from the United States. Under his ministry, a congregation was collected, and a subscription was commenced, towards the building of a church. The cholera, however, reappeared in 1834, and this, with some other untoward circumstances, led to the weakening of the Society, and the removal of the Minister. Services continued for some time to be read by the members; but the Society, cut off as it was from all sympathy, gradually declined until it ceased to exist.

But though this effort failed through a combination of causes, the ravages of the Cholera, commercial disasters, and the political troubles which distracted the country, yet the spirit which originally prompted it, was not extinct. In the summer of 1841, the effort was renewed to establish Unitarian worship. Six individuals constituted themselves into a committee, 'to take the necessary measures to obtain a continuance of Unitarian Services.' Of these six persons—one came from England, one from Ireland, and three from the United States:—five were thus emigrants to Canada, while one only was a native of this country. They rented a room, fitted it up with a desk, benches, &c., for the purposes of religious worship. They opened a correspondence with various persons, with the view of obtaining supplies for their ministerial desk, until they should be able to organise more permanently, and secure the services of a stated minister.

In 1842, the 'Christian Unitarian Society' of Montreal was organized.

Communications were sent to England, Ireland, Scotland, and the United States of America, with the view of obtaining a suitable minister, but without success. On a second application being made to Ireland, I consented to go. A regular call was consequently forwarded to me from Montreal, in the summer of 1843, signed by nineteen persons. I was then licensed by the Presbytery of Bangor, of the Remonstrant Synod of Ulster, and ordained by them in Belfast, Ireland, to the pastoral charge of the Montreal Unitarian congregation. I arrived in Montreal, and entered on my duties in the first week of November, 1843.

In the month of January, 1844, the committee of the Montreal Unitarian Society, issued the first number of a small monthly sheet, called the 'Bible Christian.' The design of this sheet was to illustrate and explain Unitarian Christianity, and to collect and concentrate as far as possible the Unitarian opinion of Canada. It has been found extremely useful, and is still continued.

A suitable lot of ground having been procured, the erection of a new church edifice for the use of the congregation was commenced in the spring of 1844. The building was so far advanced in December, that during that month, the meetings for religious services were discontinued in the temporary chapel, and removed to the school-room in the basement story of the new church. Here, for the first time in Canada, the ordinance of the Lord's Supper was administered to a congregation of Unitarians. The number of communicants on the occasion was FIFTY-SIX. In this place they continued to meet for worship, until the completion of their Church, which was opened and dedicated on Sunday, May 11th, 1845.

During the last twenty months, the congregation has been making steady increase. It has now about SIXTY families connected with it. There are two services held in the church every Sunday. During the winter half-year, there is also a meeting held on some other night in the week, for religious exercises and exposition of Scripture. But in summer, those meetings are confined to the first Wednesday evening in every month. There is a Sunday School in connection with the Society, and a congregational library.

Early in the present year (1845), an Act was passed by the Canadian legislature, to incorporate the Montreal congregation of Christian Unitarians, and to authorise their minister to keep registers for births, baptisms, marriages and deaths, thus placing him in regard to these rights and privileges, on a level with all clergymen in the province.

The Unitarian Worshipping Society in the capital of Canada may now, therefore, be considered as permanently established, although much still remains to be done to bring it to full maturity. Their Church is a tasteful Grecian building, capable of accommodating about FIVE HUNDRED persons. The cost of its erection, including building lot, furnishing, &c. was about £2400. Towards defraying this expense, they were very liberally assisted by their brethren of the United States.

Another Worshipping Society of Unitarians has lately been commenced at Toronto, the principal city of Upper or Western Canada. Toronto is about four hundred miles from Montreal, situated on the northern shore of Lake Ontario. This society was first brought together by my going there and preaching, on the first and second Sundays of July last. It contains some earnest, prudent men, who I doubt not will do all in their power to have a congregation permanently established. They have rented a church for the present, which they hope shortly to purchase. They have also secured the services of the Rev. W. Adam, formerly of Calcutta, as their stated Pastor. Under the ministry of a man of his character and experience, we may resonably hope that a successful stand will be made in favour of an uncorrupted Gospel. The effort is so very recent that it cannot be expected to have yet fully collected or called together all the Unitarian opinion of the place. At the first meeting to establish a society, *fifteen* persons enrolled their names, which was more than double the number that presented themselves at the commencement of the effort in Montreal. Those connected with the Toronto Society, are persons of considerable intellectual activity, good moral characters, and unostentatious piety.

Besides those in Montreal and Toronto, there are other persons professing Unitarian principles, scattered abroad throughout the province. This is what might naturally be expected, seeing that there is an annual immigration of nearly thirty thousand persons into Canada, from Great Britain and Ireland—countries where Unitarianism is known to exist to a considerable extent. By the statistical returns of the Upper or Western province, made by order of the legislature, it appears there are several places where Unitarians are to be found, though certainly in very small numbers. It is quite probable, however, that there are many more than the returns indicate. In the township of Westmeath, (Bathurst district,) the entire population of which was in 1841 less than *five hundred*, the number of Unitarians returned in that year, was *thirty five*. And this is one of the largest returns to be found.

There are many religious societies in Upper Canada, connected with the 'Christian' denomination. This body of people, it is well known, is Antitrinitarian in sentiment. They have an organization called the 'Canada Christian Conference.' In connection with this Conference there are *twenty six* churches, *eight hundred* communicants, *twenty five* elders or ministers, and *seven* licentiates. They take the same ground in religion as their brethren of the same name in the United States. They will have no creed but the Bible. They will call no one master but Christ, from whom they take their name. To all who acknowledge Jesus Christ as the Son of God, and in their walk and conversation manifest the Christian spirit, they give the hand of fellowship.

At the last meeting of Conference, the Elders were severally requested to collect all the information within their reach, concerning their respective churches, with the view of compiling a general history of the rise and progress of the denomination in Canada. Until this be done we can have no precise account, on which reliance can be placed. I have learned, however, from one of their oldest and most experienced elders, that it was about twenty years ago, that the 'Christians' first appeared in Canada. At that time, a small school house would have contained all the people in the country taking that name. One of their earliest preachers was seized by a rural magistrate, who had more zeal than knowledge, and put into prison for publicly calling in question the dogma of the Trinity. But he was soon liberated. Since their original appearance, they have made considerable progress. Besides those connected with the Canada Christian Conference, there are some others to be found in the more remote districts of Canada west, and in the eastern townships of the lower province. A small religious paper, called the 'Christian Luminary,' is published every fortnight by a committee of the Conference, at the village of Oshawa, C. W.

The 'Christians' make no pretensions to an educated ministry. Their elders come from the workshop and the plough to preach the Gospel, and seem earnest and self denying men in the Gospel cause. Some of them have stated salaries from the people to whom they minister, and others have not. In their religious exercises, they in some measure resemble the Methodists. Revivals are not uncommon among them.

There are in Canada besides those called Unitarians, and those connected with the 'Christian' denomination, some other religionists, who reject the dogma of the tri-personality of God. There are Universalists, and

some Quakers of the Hicksite class. Of the former there are a few regularly organized Societies, probably *six* or *eight* in number, in the eastern townships of Lower Canada, and certain parts of the Upper Province. By the statistical returns, it appears, likewise, that many of the Universalist denomination are scattered throughout Canada West, at considerable distances apart, and in small numbers. The Hicksite Quakers, though not very numerous, are found dispersed in various parts of the Upper Province. There are a good number in the township of Norwich, Brock District.

UNITARIANISM IN ENGLAND.

The history of Unitarianism in England, considered as the characteristic mark of a distinct sect or denomination, cannot be traced higher than the gradual spread of such views among the Presbyterian division of Protestant dissenters, in the former half of the last century. It is true indeed, that a small society of worshippers was collected by John Biddle, in the time of the Commonwealth; but after his death in prison in 1662, they made no attempt to continue their meetings; and though the seed which he had sown did not perish, it was long before its fruit was developed in any marked or permanent form.

Nevertheless, there can be no doubt, that at every period from the Reformation (so called) downwards, there were individuals who had embraced in secret some form of Anti-trinitarianism; and a few who did not hesitate to brave the last horrors of persecution in the public avowal of it. In the reign of Edward VI. it seems to have prevailed so far as to excite the alarm of the ecclesiastical authorities; who shewed at all times the utmost jealousy of any disposition to carry the principles on which alone they could justify their own separation from Rome to any conclusions beyond those which they had themselves adopted. Such is the inconsistency of the human mind, that when, in the succeeding reign, they were in their turn exposed to the fury of Popish persecution, they were not less intolerant towards their Unitarian brethren; and when both were alike awaiting the same frightful doom, could occupy their time in nothing better than reviling and anathematizing those who were brought into the same danger by the free exercise of their own judgment in ascertaining the true sense of the Divine word. The flames of Smithfield, and those which consumed the unfortunate Servetus, were blazing at the same time. In fact, few if any of the parties into which the Christian world was then divided, were altogether free from the influence of a spirit so remote from the true character of a Gospel of charity and peace. If the Unitarians were more nearly so than any others, it may have been owing partly, we may hope, to the greater inherent liberality of their professed principles, and partly to the peculiarity of their condition; in this respect a fortunate one, which afforded them very

few opportunities of calling the secular power into action against their Christian brethren.

In our own country, the history of Unitarianism during the sixteenth and seventeenth centuries, consists of little else than a detail of barbarous outrages, alike on the natural rights of man, and on that liberty in which Christ hath made him free. It is a fact which deserves to be borne in mind, that in the reign of Elizabeth and James, the latest Christian martyrs who were called upon in England to expiate the crime of thinking for themselves in the mode then appropriated to 'heretics,' were Unitarians. In the former reign, two at least, Hammont and Lewis, were burnt at Norwich for denying the deity of Christ. In the latter, in the year 1614, Bartholomew Legatt was burnt at Smithfield, on a similar charge; and in less than a month afterwards, Edward Wightman, *convicted* of being an Arian and an Anabaptist, suffered in a similar manner at Lichfield: on this occasion the iniquitous writ 'de hæretico comburendo' was for the last time carried into execution in England, though it was not finally abolished till 1676. Of these persons, so deserving of all honour for their undaunted firmness in testifying to their convictions, and, as we think, to the truth, all that we learn is derived from unfriendly sources.* The two Norwich martyrs appear to have been persons in humble life; the others were probably men of competent education and learning. One of them, Legatt, by the testimony of his adversaries, we find to have been of unblemished character; and as nothing is laid to his charge in this respect, it is but fair to infer as much of the other. It would have been satisfactory to have had a record of men like these, from the pen of at least an impartial historian, if not of a friend; but when such was the state of our law, and the spirit of those who had the administration of it, we cannot wonder that the avowals of Unitarianism at this period were but few, and that those who in later times would give due honour to a Legatt or a Wightman, must be content to sift out the truth as well as they can from the partial and perverted statements of hostile writers; one of whom, Fuller, prefaces his account as follows; 'Before we set down his pestilent opinions, may writer and reader fence themselves

* The most authentic, and probably the most complete account of them which is now to be obtained, was collected by Mr. Locke, for the information of his friend and correspondent Limborch. See the correspondence between these two eminent men, at the dates, October 2, and October 7, 1699.

with prayer to God, against the infection thereof; lest, otherwise, touching such pitch, (though but with the bare mention,) casually tempting a temptation in us, and awaking some corruption which otherwise would sleep silently in our souls.' A man who could write thus, with all his affected horror at these 'pestilent heresies,' must have had a sort of inward misgiving, that more was to be said for them than he was ready to acknowledge, when even the bare mention of them is supposed to create a certain indescribable inclination towards them. We are apt to think, that not the bare enumeration of these tenets, but the barbarous usage of their professors, might often produce an effect the reverse of what was intended. Whatever may be the impression on the unthinking multitude, there can scarcely fail to be some who will be hard to persuade that there is any moral offence in searching out religious truth for themselves; and with whom compassion for unmerited sufferings, admiration at heroic, undaunted fortitude in their endurance, and indignation against the perpetrators of these horrible outrages, abhorrent alike to humanity and the Gospel, will almost inevitably lead to secret suspicion, that the truth as well as the spirit of the Gospel is more likely to be found with the martyr than the persecutor. That such individuals did exist here and there, is beyond a doubt; and that the influence penetrated into high quarters, among the noble and the learned, is believed on apparently sufficient evidence. Independently of Biddle, a man worthy to adorn, competent to defend, and prepared to die for his faith, the taint or the credit, which ever we please to call it, of Socinianism attached to several of the most distinguished of his contemporaries; and an apprehension of its spread induced the Parliament in 1647 to pass the famous ordinance concerning heresy and blasphemy, by which the abettors of a numerous catalogue of opinions, including the denial of the Trinity, and the equality of the Son with the Father, are declared felons, and adjudged to suffer death accordingly.*

But our limits will not permit us to dwell at more length on these indications of the early progress of opinion; we now proceed to consider the steps which afterwards led to the gradual diffusion and more public avowal of Unitarianism among a considerable class of Protestant Dissenters.

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* Happily for the Unitarians, other parties more numerous and powerful were equally exposed to the operation of this persecuting statute; and as it was not expedient for the government to meddle with the latter, the ordinance itself was perhaps never put in force,—certainly not in all its extent, against the former.

In reviewing the history and progress of religious opinions in modern times, there are few points more remarkable and striking than the almost invariable connexion of a spirit of free enquiry, and of an opening allowed for its exercise and the public expression of its results, with the avowal and increasing prevalence of some form of anti-trinitarianism. This is observable in tracing the history both of churches and of theological schools. Thus in Geneva, the original seat of Calvinism, no sooner had a declaration of adherence to human creeds been changed for an acknowledgment of the scriptures, than the stern features of the orthodox faith were gradually softened down; a milder, and, as its votaries thought, a more liberal and rational system began to take its place, and at length those who were permitted to pursue their inquiries after theological truth in the same free and unbiassed spirit, as in matters of philosophy or science, abandoned openly the dogmas of their fathers.—In the same manner, in the north of Ireland, the first struggle was not for any specific doctrine, but for the removal of arbitrary shackles, and the liberty of following the light of reason and of Scripture, into whatever path it might appear to indicate. But the churches, and the ministers, who had thrown off this bondage, and exercised without restraint the right they had asserted for themselves, of acknowledging Christ, and him alone, for their master, speedily laid aside, one after another, the harsh and unintelligible dogmas of the creeds in which they had been brought up.

The same was the gradual progress of the so-called Presbyterian churches of England. The system of Church government to which that name properly belongs, was never thoroughly established among them; and after the stormy times of the last two Stuarts, all traces of it were swept away, except a few external forms, and a provincial meeting here and there, without even the shadow of power or controul over separate churches; so that these became, in the strict and proper sense of the word, independent; and with their ministers, asserted and exercised the right of pursuing their inquiries into revealed truth, to whatever consequences they appeared to them to involve. Similar results soon began to display themselves. A change went on, in some cases marked and rapid, in others by slower and less preceptible gradations, from Calvinism to Arminianism, from Arminianism to Arianism, or beyond it. A progress of the same kind was evinced in their places of Theological education. Even where the patrons and conductors of these institutions were orthodox, wherever they left their pupils to think and judge for themselves, and afforded them the opportunity of examining the

evidence freely and impartially, a considerable portion of them strayed from the narrow path prescribed in various directions over the wide and diversified fields of theological speculation.

On the other hand, those institutions and communities which have preserved their original profession unchanged, have, with scarcely an exception, been such as were careful to fence it round with articles, and formal declarations, and subscriptions. This jealousy, often exceeding in the strictness of its provisions the practice of the established Churches and Universities, surely betrays a singular distrust of their own principles, and a sort of apprehension that they would not stand the test of that full and searching enquiry to which they ought to have been subjected, before they were assumed as the standards of a sect, professing to be guided by the light of revealed truth.

For our parts, even when we have tried our doctrines by this test of reason and scripture, and found them to stand the trial, we should account it unwarrantable presumption to seek to impose them upon others, if we had the power to do so, and would not choose even to pledge ourselves to a continued profession of them without modification or change. We not only claim on our own part, but are even more solicitous to procure for those who are to come after us, the undoubted right to make them the subject of renewed inquiry and discussion, according to those clearer views, and that brighter light which, for any thing we can tell, may hereafter be accessible both to them and to ourselves. At all events, we are not desirous to pay so ill a compliment to the principles we think we have derived from the word of God, as to question their stability, unless shored up by external and artificial protection. We have faith in truth, wherever it may be ultimately found, that by virtue of its own intrinsic excellence, relying on its own appropriate evidence, on its adaptation to the reasoning faculties of a rational and intelligent creature, on its assured dependence on the God of truth—it must of necessity prevail; and if the result of a renewed comparison with these texts should be to shew that the opinions we had embraced and maintained were found wanting, we are not so wedded to them, as not rather to rejoice that error should be exposed, and just views and sentiments established in its place.

It was upon such principles as these, that the Presbyterian denomination of Protestant Dissenters in England proceeded, from the commencement of their legal existence at the passing of the Act of Toleration; and these prin-

ciples they have ever since uniformly asserted and maintained. In this, more than in any peculiar doctrinal tenets, has ever consisted the most marked and characteristic distinction between them and the Independents. The latter professed, indeed, a more strict and rigid form of Calvinism, approaching in many instances to the extreme of Antinomianism;—while the former had very generally adopted the modified system which takes its name from their most distinguished leader at that period, Richard Baxter; but a more important and radical distinction consisted in this, that while the one party repudiated all pretension to bind the consciences of their brethren or successors, the others, from the very first, both in the constitution of their churches, and in the trust deeds of their chapels and endowments, established an express provision, as strict and imperative as legal forms enabled them to make it, confining the use and benefit of them in all future time to those who should continue to profess the opinions and maintain the ecclesiastical institutions of the original founders. The consequence has been, that to a considerable extent these churches have been stationary in the terms at least of their creeds, though it is believed that a deviation from the rigid orthodoxy of the early Independents has insinuated itself in many places. The Presbyterian endowments, on the contrary, were, almost without an exception, unfettered by any restriction; and contain no clause of limitation tending to check the course of opinion in the congregation for whose use they were founded. Neither the minister nor the people were bound to profess any particular tenets, or discouraged from pursuing their enquiries after religious truth in any direction in which it appeared to them likely to be found. And the liberty thus afforded was acted upon in many instances from the first, producing, as was to be expected, very various results. For such is the variety, perhaps, in the original disposition and character of different minds, and still more in their education, acquired habits and modes of thought, that when many individuals are led to pursue their inquiries in the same direction, unfettered by any external restraint, it is scarcely possible that they should all agree in their conclusions. Much would depend on the diversity of outward circumstances, and of individual character, particularly in the ministers of different congregations. Where a minister was settled with a society disposed to encourage and accompany him in free and unbiassed researches into the meaning of scripture, or when he was himself endowed with a more than ordinary zeal, activity, and energy, the progress would be peculiarly rapid, and many instances may accordingly

be pointed out, in which the influence of their free constitution, assisted by incidental circumstances favourable to its operation, brought the early Presbyterians to the open profession of some form of Anti-trinitarianism, long before the first generation and the original founders of the society were gathered to their fathers.

The difference in this respect between the Independents and Presbyterians, was quickly manifested by remarkable results in the earliest period of their legalized existence. In 1691, only two years after the passing of the Act of Toleration, an attempt was made to combine the two bodies; and an agreement was drawn up to this effect, which received the title of the 'happy union.' But it soon appeared, that whatever resemblance there might still exist in doctrinal tenets, the character and tendencies of the two bodies were essentially different; the one studying conservatism, the other progress. Jealousy and strife, accordingly, soon arose; the Independents accused the Presbyterians of favouring Arminian, and even Socinian principles; while these retaliated with the imputation of Antinomianism; charges which, it is believed, were in neither case altogether void of foundation. Hence the union was short-lived; and the two parties have ever since existed as distinct and separate communities.

Notwithstanding the liberality of their principles on the subject of free enquiry, many of the early Presbyterians were however by no means hostile to the notion of a civil establishment of religion *as such*. They retained, in this respect, the feelings of their fathers, who, in the times of the Commonwealth, would gladly have seen a Presbyterian form of church-government established under the auspices of the State. Moreover, they still included in their body, at that period, a considerable number of persons of rank and fortune, who had adhered to their cause in its adversity, and had ministered of their substance during those troublous times to many of the most eminent divines and leaders of their party, when ejected from their stations in the church by the Act of Uniformity. On the accession of William III. to the throne, an event to which they had mainly contributed, many of this class were anxious to see a scheme of comprehension adopted by the new government, giving up or modifying the most obnoxious points in the existing ecclesiastical constitution, so as to enable them consistently to return into the bosom of the church. With this view a Commission was issued, to consider of a project for revising the Articles and Liturgy, and a plan was agreed upon, which, if it had been carried into effect, would probably

have induced a large portion of the Presbyterian body immediately to abandon their non-conformity. But it encountered such a vehement opposition from the high-church party, that the whole project fell to the ground, and has never been resumed from that time to the present. As far as it went, it would doubtless have been an improvement, but would not even then have been satisfactory, except to those who had not fully reflected on the just consequences of their principles. The spirit which they displayed, in refusing to bind either themselves or their successors to the profession of any particular creed, might naturally be expected to lead the more inquisitive and reflecting among them, to reject or modify the doctrines which they at present held, or to adopt others which they or their fathers had hitherto rejected. But for such changes, so likely to arise in future, the proposed scheme made no provision.

That such changes would manifest themselves in no long time, our experience of the ordinary influence of motives and circumstances in the human mind, would naturally lead us to expect; but there were besides a number of causes in operation at that period, the combined operation of which greatly promoted this result. Among these causes must be reckoned the existence in the church itself of a numerous and highly influential class of divines, who, for talents, learning, and reputation, stood in the first rank among their contemporaries, and who from their pleading for a certain *latitude* in the interpretation of the Articles, received the name of Latitudinarians. At an earlier period indeed than this, England had not been without divines who had not only thrown aside the system of Calvin, but exposed themselves to the charge of Socinianism. Of this character were Chillingworth, and the 'ever memorable' Hales of Eton. In the next age, there were not a few animated by a similar spirit, among whom the most distinguished were Cudworth, Whichcote, Williams, Tillotson, and Whitby. Of the same class, at a still later period, were Clarke, Hoadly, Hare, Sykes, Law, Jortin, and many others. We are far from contending that all these were anti-trinitarians; (though they have generally expressed their views on this subject in terms which would admit of a Unitarian interpretation;) but several of the most eminent became so in the exercise of that rational and enlightened spirit of enquiry after truth, on the grounds supplied both by reason and scripture; which was in fact their distinguishing and most honourable characteristic. That they varied in their conclusions, is only a proof and consequence of the genuineness of the spirit they all

professed, and which must ever lead to results more or less diversified, in minds variously prepared and qualified in other respects. These men, who have numbered in their ranks not a few of the most eminent worthies that the English church can boast, undoubtedly exercised from first to last a very powerful influence on the progress of thought and opinion in this country, both within the establishment itself, and more especially among the more learned, inquiring, and liberal of the non-conformists. The only circumstance to be regretted, in their history, is the dangerous laxity of the principle on which they professed to act in the matter of subscription to articles of faith, and by which many of them were not merely retained as members and ministers of a church whose doctrines and spirit they disapproved, but were induced to accept further preferments, and even to aspire to its highest dignities, long after they had openly espoused opinions at variance with its recognized standards. We presume not to sit in judgment on such men; to his own master let every one stand or fall.

The example and influence of men like these must have promoted the wider diffusion of a disposition to throw off the shackles of human theological systems; and the direction in which this spirit was most likely to manifest itself, in the first age of legalized Protestant Dissent, was determined in some measure by the extent to which the question of the Trinity had become almost the leading controversy of the day. It would certainly be difficult to name any period of equal extent, (even during the most active part of Dr. Priestley's career) in which a greater number of writers on all sides were busily engaged in this controversy, or in which publications of every class relating to it abounded more, than in the last ten years of the 17th century in England. Within the church, there arose two contending parties of *real* and *nominal* Trinitarians, of whom Sherlock among the former was almost a Tritheist (if not absolutely so), while Wallis and South among the latter, were little more than Sabellians. With the latter party the University of Oxford so far identified itself, as to pronounce a formal sentence of condemnation against the doctrine of their opponents. The same period was marked by the appearance of a series of very able publications, commonly known by the name of the old Socinian or Unitarian Tracts. These were all anonymous, and the writers of them have never been ascertained; a fact somewhat remarkable, when we consider the amount of public attention which was then attracted to the Trinitarian controversy, and the learning, talents, and skill, as disputants, which they uniformly display

In these respects they certainly were no common men; and it might have been expected that such men would not have confined the exercise of their talents to one occasion, or to one subject, but would have left some traces of their personal career, and other specimens of their literary prowess in a less questionable shape, by which they might have been identified.* As we know not who they were, we have no means of discovering to what denomination they belonged, but in some instances internal evidence renders it probable, that they were nominally members, and, perhaps, even clergymen of the established church. If so, this fact alone would furnish a sufficient motive for the strict concealment they successfully maintained. It is true, indeed, that in some of these tracts, in which the publications of the contemporary champions of the contending parties who came forward in their own proper persons are examined with no small acuteness and ability, the writers, after shewing clearly enough, that the nominal Trinity so much in vogue was no better than Unitarianism in disguise, claim for themselves an equal right to remain with their avowed heresy, as members of a Trinitarian church, in the enjoyment of all its privileges and immunities. Still it cannot be doubted, and they themselves must have been well aware, that their coming forward in such a character would not have been endured. The pretences on which they attempted to vindicate such a proceeding, certainly show much more of logical skill and dexterity than of honesty or consistency; and however we may admire in general their controversial acuteness and skill as theological disputants, it is impossible not to see that the want of high and honourable principle, betrayed in this part of their conduct, greatly impaired the influence and effect of their writings, both at the time and afterwards. If such men had *then* come forward in the spirit of a Robertson or a Lindsey, to avow and act upon, and, if necessary, to suffer loss for their principles, as became sincere lovers of the truth as it is in Jesus, the progress of their cause might have been advanced by half a century.

Though of anonymous authorship, it is well known that many of these tracts were prepared under the auspices, and published at the expence of Mr. T. Firmin, an eminent London merchant, and a man of high and

* It has been said that one of these tracts was written by Mr. Locke; but the particular piece which proceeded from his pen has never been pointed out, and the assertion was probably made without any good foundation. In fact, though this eminent person was undoubtedly an Anti-trinitarian, there is no evidence that he went the length of Socinianism.

deserved reputation as a genuine Christian Philanthropist; though he also did not scruple to remain to the end of his life an outward conformist, while he made no secret of his adoption of Unitarian sentiments. Notwithstanding this open avowal, his society was cultivated by several of the most eminent dignitaries of the church, especially of the class to which we have already referred.*

The attentive reader of these publications will be inclined to think, that on many of the principal points of the Unitarian controversy, their authors have left little of much importance to be added by succeeding writers. One thing is evident; that the production and wide circulation for a number of years of an extensive series of such writings as these, sufficiently prove not only that there was no lack of zeal as well as ability displayed at this period in the cause of Unitarianism, but that there must have been not a few *readers* prepared to receive them gladly; and competent, by their own familiarity with subjects and discussions of this nature, to appreciate the style of argument for which they are so remarkable. Of these readers, many, we may reasonably presume, were found in the Presbyterian body, both among ministers and people. That they did excite no ordinary degree of attention, and were beginning to make a very perceptible impression on the public opinion, may be reasonably inferred from the proceedings of those who still imagined that the influence of the press was to be put down by the strong arm of power, and who were persuaded that all forms of Anti-trinitarianism were to be ranked among the 'pestilent heresies' which must be rooted out, if necessary, by this summary process. Men do not, in general, enact new and severe laws against evils which they do not at least believe to be urgent, and to require a searching and powerful remedy. The statute enacted in this period against *blasphemy*, as it was called, provided that all persons denying that the Father, Son, and Holy Ghost were separately and distinctly God, or maintaining that there were more Gods than one, should be incapable of holding any office or place of trust, and for the second offence, be disabled from bringing any action, or from acting as guardian, executor, legatee, or purchaser of lands, and suffer three years' imprisonment without bail.

There is no reason to think that this severe enactment was ever carried into full force. We are not aware that any conviction ever took place

* A judicious analysis of several of the most important of these tracts, and a review of the whole controversy of which they form a part, will be found in a valuable series of papers by Professor Wallace, in the Christian Reformer for 1845.

under it, notwithstanding that many persons of distingished eminence were constantly and notoriously liable to its severe penalties. The only instance we have met with of an attempt to put it in force, was in the case of Mr. Elwall, at the Stafford Assizes in 1726, when the trial was stopped by the Judge, on account of an informality in the proceedings.* From that time it seems to have remained a dead letter, till it was repealed in 1813. It was not unreasonable to expect that it would thus have been laid at rest for ever; but, unfortunately, it suited the purpose of the claimants of Lady Hewley's endowment, to give it a sort of posthumous activity, by founding their argument on the *principle*, if it deserves that name, that the law cannot maintain the application of any trust to purposes which would have been illegal at the time when the trust was made. The Unitarians were expressly excluded from the benefit of the Toleration Act, by the clause limiting its operation to those who had signed the doctrinal articles of the Church of England. But this obligation was complied with, though reluctantly, by many Dissenters who were far from agreeing with the articles in their plain and obvious sense, on the same ground of a latitude of interpretation, professedly acted on by many of the clergy; while others refrained from signing them at all, trusting for their protection to the increased and increasing liberality of the times.

The Unitarianism of several of the most illustrious laymen of that age, as Milton, Locke, and Newton, though now a matter of notoriety, was not perhaps sufficiently well ascertained during the life-time of these great men, to be mentioned among the causes tending to promote the spread of similar views. But Mr. Locke's theological writings cannot but have had a considerable effect, indirectly, by promoting a spirit of free inquiry, and a taste for that species of scriptural investigation, which has been very generally found to lead to such results. His 'Reasonableness of Christianity' could not well have been written by one who laid any stress on the peculiar doctrines of orthodoxy;—and his 'Commentary on St. Paul's Epistles,' is not only an admirable specimen of a rational mode of studying and interpreting scripture, but explains upon Unitarian principles, almost all the passages that come in his way, which have usually been considered as having any reference to the doctrine of the Trinity. It may be proper here to remark, that it was in the Academies of the Dissenters, that the study

* See the interesting account of this affair by the defendant himself, as published by Dr. Priestley. Rutt's Priestley, ii. 417.

of Locke's philosophy first constituted a part of liberal education, and that the Presbyterian theologians of the next age, Peirce, Hallet, and Benson, were the first to apply his principles of scripture criticism to the remainder of St. Paul's Epistles.

When so many causes were at work, impelling the progress of opinion in the same direction, it cannot be much wondered at, that the Presbyterian body at the end of the seventeenth and the early part of the eighteenth century, exhibited a rapid falling away from the orthodoxy of their forefathers. 'No persons,' it has been justly observed, 'could be placed in a more favourable situation for a free investigation of religious truth, than the English Presbyterian ministers. The Clergy of the Church met with obstacles to free inquiry from their connexion with the establishment. The Independent minister was tied down by the strict discipline of the religious society with which he was connected, consisting of church members united by a common profession of faith, and who could call him before them to answer for every apparent deviation from sacred doctrine. The Scotch Presbyterian minister, though independent of his congregation, was liable to be summoned for heresy, before the Synod and the General Assembly. But the English Presbyterian minister had all the independence in his own congregation with regard to his opinions that the Scotch minister had in his, and there was no Synod or Assembly in England before which he could be legally cited to appear. When Dr. Calamy, in 1709, happened to be present in the General Assembly at Edinburgh when they were trying a minister for heresy, the Moderator asked him what he thought of their proceedings, 'I frankly answered him,' says he, 'that we in England should reckon this way of proceeding the Inquisition revived.' Can we wonder then, that many of the Presbyterian ministers, as well as many of the more wealthy and intelligent part of their congregations, should imbibe what may be called the spirit of the times, and by pursuing their researches be led to favour the Arian schemes, which after existing among them secretly and partially for a time, at length broke out in a more open and avowed profession."*

The influence of these causes would, doubtless, be more powerful on the more liberal and enquiring of the ministers, than on the bulk of their congregations, on account of their greater familiarity with such studies, and

* Prevalence of Arianism among the English Presbyterians in the early part of the last Century. By the Rev. James Brooks, p. 8.

the means and qualifications they possessed for pursuing their researches. Such men, when left so much at liberty as they were, must of necessity be in general in advance of the age in which they live. It is in this manner that the early progress of change in the opinions of large bodies always first displays itself; long after 'new notions' have made their way and taken deep root among the more cultivated and enlightened, the mass of the people, including the uneducated, and those who most commonly take their opinions upon trust, in reliance on the authority of their elders, adhere to the tenets in which they have been brought up. Of these, some would follow at a distance, and by slow degrees, in the steps of change; while others would pass off in the course of nature, and give place to a rising generation more susceptible of new impressions. Many, no doubt, were startled and offended at the unwonted language and sentiments which began to prevail around them; an outcry would be raised, disputes and controversies would arise, which terminated in different ways according to the varying proportions in which the elements of change had been introduced. Where the 'movement party' (to adopt a modern phrase) were the strongest in numbers or in influence, the 'conservatives' quietly seceded, and either joined other societies, or formed new ones of their own;—in other cases an opposite result took place, as at Exeter, where the anti-trinitarian minority retired and maintained a separate existence, until in process of time the descendants of the orthodox majority followed a similar course, and the two societies were re-united.

It would be impossible, in our limited space, to enter at length into the details of this gradual transition, as it was variously modified by peculiar circumstances in every different case; but it may not be uninteresting to trace the steps of the progress in a few of the more remarkable and prominent instances, which may serve, at the same time, to illustrate the character of some of the eminent individuals who marshalled the way in this path, whether they followed it to its ultimate results or not.

NEWCASTLE-UPON-TYNE.

The congregation whose representatives now assemble in Hanover Square Chapel, Newcastle-upon-Tyne, was originally gathered by the Rev. W. Durant, ejected from the lectureship of All Saints, in that town, by the Act of Uniformity. It was afterwards for many years, both before and after the Toleration Act, under the ministry of Dr. Gilpin, ejected from the rectory of Greystock, in Cumberland, who had refused the bishopric of Carlisle at

the Restoration, and was a man of high reputation and distinction in his day. He was succeeded early in the ensuing century by Mr. Benjamin Bennet, a man well known to the religious world as a learned, judicious, and pious writer. Both from his personal character, and his station as minister of one of the most considerable dissenting congregations in the north of England, Mr. Bennet possessed great weight and influence, and appears, on the whole, to have been a favourable specimen of the general character of the more liberal Presbyterian ministers of that age. It is doubtful whether any evidence can be collected from his writings which would justify us in claiming him as an anti-trinitarian of any grade; but still, whatever exists there of a contrary tendency, appears to be almost studiously expressed in terms in which many Unitarians might concur, and was consequently far from being satisfactory to the more rigid and exclusive party. He was however a warm advocate of religious liberty in its largest extent, and at the time of the celebrated Salter's Hall controversy, zealously abetted the cause of the non-subscribers, with some of whose leaders he was personally connected. There is reason to think, that from an early period, the bulk of the congregation largely partook in the liberal views of their minister; for in the year 1706, divisions took place, and a minority seceded, apparently on these grounds, under the auspices of Mr. Thomas Bradbury, afterwards well known as one of the most active leaders of the intolerant party in London. After Mr. Bennet, who died in 1726, Dr. Laurence, and Mr. Richard Rogerson, were successively ministers; both of these gentlemen are believed to have been Arians: the former certainly so; the latter most probably, though no distinct memorial of his opinions, or preaching, is preserved; but his brother, Mr. Josiah Rogerson, of Derby, who was a minister of great abilities and influence, particularly distinguished himself as a promoter of liberal views among the Presbyterians in that part of England.

Mr. Rogerson's assistant and successor was the Rev. Samuel Lowthion, a man of like opinions, but superior in reputation and abilities. "He was educated at the academy of Dr. C. Rotheram, of Kendal, an institution to which the dissenters of that age were indebted for some of their most respectable and learned ministers. Mr. Lowthion's pulpit talents were very striking; his mode of conducting the public devotions of the congregation was uncommonly fervent, serious, and impressive; his discourses were judicious, and highly animated. Superior to the fear of man, he followed truth where-

ever she led him, and communicated the result of his inquiries into the doctrines, duties and prospects held forth in the scriptures, without concealment or disguise, to a people who he was happy to know did by no means grudge him the liberty he assumed, but freely heard what he freely declared, even though they might not always go along with him in the deductions to which his researches led him; allowing to their minister the full exercise of that right which they claimed for themselves, of examining and judging in matters of religion every one for himself. To this liberal conduct on the part of his own congregation, he records his grateful testimony, in the dedication to a funeral sermon on the death of his colleague, Mr. Rogerson, in 1760; and earnestly recommends it to both ministers and people in general, in an admirable sermon, preached at Kendal, at the ordination of the Rev. Caleb Rotheram, his tutor's son, and successor in that place.'*

Mr. Lowthion died in 1780. His immediate successor was Dr. Hood, of Brampton, who, however, survived his removal to Newcastle only about two years. On his decease, the Rev. W. Turner was invited to succeed him, and remained minister of the congregation for the long period of fifty nine years, resigning his charge on the completion of the eightieth year of his age, in Sept. 1841. Under his ministry, the same principles which have been already indicated as influencing his predecessors, were uniformly adhered to. It is not improbable that the congregation are now more unanimous in their doctrinal views, and are advanced one step further in their deviation from trinitarian orthodoxy, than were many of their fathers in 1782; but the leading principle which binds them together as members of a religious society remains unchanged; namely, the right of individual judgment in matters of religion.

* See 'A Short Sketch of the History of Protestant Nonconformity, and of the Society assembling in Hanover Square, Newcastle,' 1811. The members of this Society, as the writer of this sketch justly observes, desire to be considered as a voluntary association, not of Episcopalians, Presbyterians or Independents, with respect to discipline; not of Calvinists or Arminians, Trinitarians or Unitarians, Baptists or Pœdobaptists, with respect to doctrine, but of *Individual Christians;* each one professing Christianity for himself, according to his own views, formed upon a mature consideration of the Scriptures, and acknowledging the minister's right to do the same: and necessarily united in nothing but a desire to worship the supreme Lord of all as the disciples of one common Master; and also in a desire to keep 'the unity of the spirit in the bond of peace,' rather than the unity of faith in the bond of ignorance.

Like all other religious societies, it has of course been a fluctuating body, many families having quitted it from time to time, whose places have been supplied by others; but it has still maintained, throughout, a continuous existence. One change is indeed observable, that the families of consequence who once belonged to it, have mostly withdrawn, one after another, to the Established Church; while the new accessions, though more numerous, have been chiefly of an inferior grade, both in property and station. In this respect it would seem to be a type of dissenting, and especially of Unitarian, congregations in general. The aristocratical element of society has been leaving us, and is likely to do so. The change may be regretted, when it is considered in connexion with some of the causes which have led to it; but by no means to the same extent, when considered in reference to its effects on the prosperity of the denomination,—on the amount of its available resources for any valuable object connected with religious or social improvement, or on the average moral and intellectual character of its members. Time has been, when it was commonly affirmed that Unitarianism, however it might suit the higher and more educated classes, was not a religion for the poor. But this prejudice is fast wearing away; it is proved to be erroneous, not only by the numerous additions from among the poor to our older congregatins, but by the formation of new ones almost exclusively composed of the lower and middleclasses. It is satisfactory to observe, that the change has been contemporaneous with the increasing spread of education and intelligence in the lower classes of the community, and we entertain a confident persuasion, that as society continues to improve in these most important points, an increasing proportion of these classes will not only possess the power to inquire, and think, and judge for themselves, but will be inspired with the disposition to exercise this power, in searching out the most important and necessary of all knowledge, and in applying it as the most effective instrument of human improvement and happiness.

Mr. Turner was succeeded by the Rev. Joseph Mac Alister, who had been the assistant minister since 1837. On his retirement in 1844, the congregation invited the Rev. George Harris, whose name for many years has been so intimately and honourably connected with the cause of Unitarianims in Scotland.

BIRMINGHAM.

This town seems to have been the place of refuge of many of the ejected ministers; and under the auspices of one of them, the Rev. W. Turton, ejected from Rowley Regis, in Staffordshire, the first Presbyterian congregation was gathered in 1686. Another society was formed in 1692, which removed to a larger and more commodious place of worship, in 1730. At this time, the two places were called the Old and New Meetings; which names have been retained ever since, though both were destroyed in 1791, and subsequently rebuilt. In the early part of the last century, down to the year 1730, nothing seems to be on record as to the particular doctrines either professed by the congregations, or inculcated by the ministers; none of whom, as far as the present writer is aware, were much known to the public, or have left behind them any authentic statement of their theological views. But in the New Meeting Society, at least, there is little room for doubt that a silent and gradual change had been going on for a considerable time previously to the erection of the new chapel. The building, it appears, was opened and formally dedicated, by Mr. Samuel Bourn, then of Chorley, in Lancashire; who was immediately afterwards invited to become one of the ministers. Now it is well ascertained that Mr. Bourn had adopted Arian principles in consequence of the study of Clarke's writings many years before this time; and though he had not yet published any thing which enables us at this distance of time to ascertain the fact, what we know of his general character renders it almost certain, that a man so remarkable for straitforward openness and boldness of expression, would not allow his opinions to remain a secret from any timid dread of unpopularity, or cautious suggestions of expediency. It is reasonable therefore to believe, that the congregation gave, and the other minister, Mr. Pickard, concurred in the invitation, with a full knowledge that he was a man who would be deterred by no such considerations from unfolding to them, without reserve, what he believed to be the whole counsel of God. Certainly, he was not so deterred when he came to settle among them; and as he was particularly attentive to the religious instruction of the younger members of his flock, for whose use he prepared several catechisms, and other useful works of a practical and doctrinal tendency, he probably exercised no trifling influence in forming the character for which this society was distinguished at a later period, according to the testimony of Dr. Priestley, as the most liberal in

England. Mr. Bourn's influence, not only with his own flock, but in the other Presbyterian congregations of the neighbourhood, and particularly among his brother ministers, appears to have been very considerable, and was well adapted to accelerate their progress in the gradual change which most of them were at that time passing through. This arose mainly from the activity and energy of his mind, from his downright honesty, going straight to his purpose without fearing the face of man, and from his fervent habitual devotion, which made everything else subservient to the cultivation and diffusion of practical religion. These qualities of his mind and heart, doubtless, greatly aided him in drawing the favourable attention of his hearers to those points of doctrine in respect of which he differed from the majority of professing christians.

On the retirement of Mr. Pickard, in 1747, Mr. Bourn received for a colleague the Rev. Samuel Blyth, and in 1754 was himself succeeded by the Rev. W. Hawkes. These gentlemen did not appear much before the public, but are well understood to have been men of superior abilities, partaking of the same liberal principles and views, well fitted to follow up the impulse which had been given, and to carry forward the next generation in the same track with their predecessors. In 1780, Mr. Hawkes was succeeded by Dr. Priestley; of whom it is unnecessary to say more than that to his other services in the cause of what he deemed Christian truth, he added the assiduous earnestness of a diligent minister of the gospel. In what manner his connexion with Birmingham was terminated, is too well known to every one; it is sufficient to observe here, that the excesses of that agitated period produced no permanent ill effect on the prosperity or general character of the congregation which had enjoyed the benefit of his ministrations. Having continued from that time to the present under the charge of a succession of men whose praise is in all the churches, it may be presumed that they have gone on with undiminished zeal and success in the course which their forefathers had trod before them.

The Old Meeting has experienced a series of changes not very dissimilar to the New, and has arrived, it is believed, at nearly the same results; but the steps of the transition are not so easily traced. The first minister of this congregation who can be distinctly ascertained to have been an anti-trinitarian, was the Rev. Joseph Wilkinson, who was educated under Doddridge, and became minister of this congregation in 1739, in which office he remained till the year 1756, when he

retired, from ill health, and engaged in commercial persuits. In both capacities he appears to have been very highly and deservedly respected; but he never published anything from which we might now form a judgment of his opinions. From a communication, however, with which I have been favoured by his descendant, the Rev. R. Astley, of Shrewsbury, I learn that he is believed to have been what is called a low Arian during his ministry, and afterwards to have become a strict humanitarian. He retained his connexion with the place of which he had been the minister, and always maintained an intimate intercourse both with his successors and the ministers of the other congregation. He was succeeded by the Rev. Samuel Clark, a favourite pupil of Doddridge, and his assistant towards the close of his life, both in the academy and the pulpit; and there is reason to believe that he would not have objected to him as his successor in both capacities, notwithstanding his falling very considerably short, even of his own moderately orthodox standard. But his church thought differently; and fixed upon a successor of much more rigid theological views. This led to the removal of the academy from Northampton to Daventry, where Mr. Clark continued for some years to have a share in its management, till in 1757 he became minister of the Old Meeting congregation at Birmingham. Here he remained for twelve years a highly respectable and useful minister. He was succeeded by the Rev. Radcliffe Scholefield, a fellow student of Dr. Priestley, and one of those whom he mentions among his most intimate friends and associates at that period. When he afterwards came to reside at Birmingham, he attended on Mr. Scholefield's ministry till he was himself invited to succeed Mr. Hawkes at the New Meeting. At the riots in 1791 both meeting houses-were destroyed by the mob; and on the first assembling of the two congregations after that lamentable event, Mr. Scholefield preached an excellent sermon on the Christian duty of love to enemies, which does equal honour to his christian principles and his abilities as a preacher. Shortly after Mr. Scholefield's retirement from the ministry, in 1799, the Rev. R. Kell was invited, with whom were associated for short periods, from 1817 to 1821, the Rev. John Corrie and the Rev. S. W. Browne. In 1822 Mr. Kell was succeeded by the Rev. Hugh Hutton, who remains the sole pastor.

Both these societies have valuable institutions attached to them, ministering to their efficieney and usefulness as religious communities; such as schools, libraries, fellowship funds, &c. The Sunday-schools in particular are on a

very large scale, and well managed. Domestic missions have recently been established in connexion with each congregation, of which an account is given in another part of this volume.*

EXETER.

The history of the congregation now assembling in George's Meeting, Exeter, is deserving of particular notice, from its connexion with a remarkable controversy which agitated the dissenting churches in the early part of the last century on the subject of subscription to human creeds. Subsequently to the Toleration Act, the Dissenters of Exeter appear to have been numerous and powerful; and the Presbyterians alone founded three congregations, which were served in rotation by four ministers. In the year 1713, the Rev. James Peirce (since well-known for his learned and valuable commentary on some of St. Paul's Epistles) became one of these four associated ministers. He, it appears, had already been led to surrender much of the orthodoxy in which he had been brought up, by studying the writings of Clarke and Whiston; and though it is admitted that this was far from being the case with a large majority of the congregation, there is good reason to believe that several, and those the most disposed to read and speculate on such subjects, had already partaken to a considerable extent of a similar change. The same was certainly true of at least one of his colleagues, Mr. Hallet, and of a large portion of the students who were in training for the ministry at a seminary under his direction, some of whom afterwards became conspicuous among the leading liberal divines of the next age. These circumstances, doubtless, added not a little to the heat and bitterness of the disputes which soon afterwards arose.

We have not space here to enter into all the particulars of the unpleasant disputes and quarrels which ensued; and which are chiefly deserving of notice as having given rise to the celebrated Salter's Hall controversy; an application having been made to the general body of dissenting ministers in London, who drew up a series of 'Advices for Peace', in the event of differences of opinion arising between minister and people, or between different parties of a congregation. In these advices, a powerful party proposed to include a declaration of adherence to the doctrine of the Trinity,

* See a sketch of the History of Protestant Nonconformity in Birmingham, by the Rev. John Reynell Wreford, F.S.A.

as expressed in the first article of the Church of England. On this a vehement controversy arose not only on the general question of subscription, but on this particular doctrine, and a multitude of pamphlets appeared on both sides. Ultimately the non-subscribing party carried it by four; but as the Independents voted unanimously for subscription, the majority on the opposite side among the Presbyterians must have been much more considerable.

At Exeter, these divisions led to a final separation of the heterodox minority, amounting to about three hundred in number, who founded a new church under the ministry of Messrs. Peirce and Hallet. This congregation maintained a distinct existence down to the year 1810; when the two societies finding that there was no longer any material difference between them on doctrinal points, again united. The orthodox majority, many of whom in the course of these disputes had manifested not only high Calvinism but a violent and bigoted spirit, retained possession of the original places of worship. In the lapse of years, however, from the operation of various causes, they gradually relaxed from the rigour of their early creed; or rather, perhaps, it may have been, that one generation had passed away, and another had succeeded, less under the influence of strong prejudice, and more disposed to listen and examine. Hence, in 1749, Mr. Micaiah Towgood, the celebrated author of the 'Dissenting Gentleman's Letters,' though well known to be an Arian, of probably a lower school than that of Mr. Peirce, was invited to be their minister; in which office he continued for more than thirty years, till in 1782, the infirmities of advanced age led him to resign it. During this period, the process of change had continued in the same direction: till, on Mr. Towgood's retirement, it appears that the descendants of the congregation which had ejected the Arian Peirce, would gladly have obtained the services of the still more obnoxious Priestley.*

The Rev. James Manning, who had been for some years Mr. Towgood's colleague, was a man of similiar views and spirit; and with him was associated in 1784, the Rev. Timothy Kenrick. This eminent person was educated at Daventry, under Dr. Ashworth and Mr. Robins. His original sentiments had been Calvinistic; and are said to have been accompanied with a considerable portion of that gloom which seems to be the natural

* See a letter from Dr. Priestley to Mr. Bretland, inserted in Rutt's Life of Priestley, vol. i. page 349.

effect of such sentiments on a conscientious and deeply reflecting mind. But a more careful and repeated study of the scriptures led him by degrees to reject the principles from which such consequences were deducible, and at the time of his settlement at Exeter, it would appear that his opinions nearly coincided with the Arianism of Whiston and Clarke. But he was not a man to 'make up his mind' to any conclusions, in such a sense as to preclude all further investigation, which he pursued with great diligence in concert with his friend Mr. Belsham, at that time Theological Tutor at Daventry, and, like him, was led by degrees to the firm conviction that Jesus was simply as he is described by St. Peter 'a man approved of God by miracles, and wonders, and signs, which God did by him.' He also embraced very decidedly the philosophical principles, which rendered him from this time one of the most zealous members of what has since been called by some 'the Priestley and Belsham school' of Unitarian divines. The influence of these principles would appear to have strongly characterized his public services, if we may judge from some of the discourses included in the posthumous publication of his Sermons; particularly those on the State of the Dead, on Gospel Motives, and on the Moral Sense.

In 1791, Mr. Kenrick was mainly instrumental in establishing the western Unitarian Society, of which we shall give a more particular account elsewhere. It is a somewhat remarkable fact, illustrative of the inconsistencies of which honest and well-meaning men are sometimes guilty, that at the first Anniversary meeting of this Society, which was held at Exeter, in 1794, the Trustees of George's Meeting actually refused Mr. Kenrick the use of his own chapel for the purpose. They were probably induced to this step, rather by a sudden access of timidity occasioned by the political agitations of the time, than by any habitual jealousy of Unitarianism; though it must be remembered, that at that period, and long afterwards, the constitution of the Society was so framed as to exclude believers in the pre-existence of Christ from being members of it.

Mr. Kenrick was active and assiduous, not merely as a preacher, but in the discharge of all other pastoral duties, and particularly in the religious instructions of the young. On this subject he published, in 1788, a valuable discourse, entitled 'An inquiry into the best method of communicating Religious Knowledge to Young Men;' the suggestions contained in which he afterwards carried into effect with great success.

Mr. Kenrick died in 1804; since which time, under the successive

ministrations of Carpenter, Hincks, and Acton, men of whom the least that an be said is, that upon them the mantle of their predecessors has descended not unworthily, it is no matter of surprise that the Society assembling in George's Meeting, Exeter, has continued to prosper, and to exhibit a satisfactory example of the practical efficacy of Unitarian Christianity.

CROSS-STREET CHAPEL, MANCHESTER.

A congregation was first gathered, and a chapel erected in this locality, in 1672, under the protection of the temporary indulgence granted by Charles II. The building was destroyed by a Jacobite mob in the rebellion of 1715, after which a Parliamentary grant was obtained for the erection of the present chapel. The first minister was the Rev. H. Newcome, ejected from the collegiate church of that town. He was a man of considerable eminence in his day, and took part on the orthodox side, in the trinitarian controversy so warmly agitated in the last decade of the 17th century. He died in 1695. He was succeeded by Mr. John Chorlton, to whom Mr. James Coningham was associated as assistant and colleague in 1700. These gentlemen were also connected in the conduct of an academy, for the education of ministers in the Presbyterian denomination. Of their religious opinions no record is extant; but the probability is, that they were moderately orthodox. Mr. Coningham removed to London in 1712, in consequence, it would appear, of divisions and disorders among his people at Manchester. Whether these arose from doctrinal differences, I have not been able to ascertain, but it is not improbable.

The first minister of this congregation who is known to have professed Arianism, was Mr. Joseph Mottershead, who settled here in 1717, and continued till the year 1771, when he died at the advanced age of 88. Whether he had embraced Arianism at the time of his settlement in Manchester, cannot be ascertained; but in 1738, we find his name attached to a recommendatory preface to Mr. Bourn's Lectures to Children and Young People, along with those of Mr. Rogerson, of Derby, Mr. Grove and Dr. Amory, of Taunton, and Doctors Chandler and Benson, of London; all eminent leaders of the liberal party: a proof at once of his deviation from orthodoxy, and of his high reputation among his brethren. About this time he received as his colleague Mr. John Seddon, who afterwards became

his son-in-law.* In 1761 Mr. Seddon preached a series of discourses on the Person of Christ, in which a belief in his strictly human nature was openly avowed, for the first time, perhaps, among the Presbyterians of Lancashire. He states that he is fully aware that the greater part of his congregation are of a different opinion; but he remimds them in his introduction of the liberal principles on which their union as a religions society was founded. 'It is your glory to be able to hear opinions which have long prevailed called in question, and to give up such as, upon examination, appear to be groundless and indefensible.' Some members of the congregation applied, it is said, to Mr. Mottershead to argue the matter with him; on which Mr. Mottershead did so, and returned with the frank acknowledgement that he had not only not succeeded in convincing his son-in-law of his error, but had been almost convinced by him that he was right. A remarkable instance of candour and liberality at a very advanced age.

Dr. Priestley, who was at this time one of the tutors at Warrington, speaks of Mr. Seddon as being the only 'Socinian' in the neighbourhood,

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* The state of opinions among the Manchester Dissenters about this period may be illustrated by the following extract of a letter from Dr. Hibbert Ware, author of a History of the Manchester Collegiate Church, to the Rev. W. Gaskell, and by him kindly communicated to the present writer. 'During a warm political and religious controversy in the year 1748, between Dr. Deacon, a famous Jacobite and Non-juror, with the Whig and Presbyterian party of Manchester, the Chester Courant asserted that it would be more for the honour of the Manchester Church of England clergy to be the friends and familiars of Dr. Deacon, than it would be to converse with Calvinistical Dissenters.' In reply to this observation, the Rev. Mr. Owen, a Dissenting minister at Rochdale, in a pamphlet written by him against Dr. Deacon, remarks, 'As to the Calvinistical Dissenters, 'tis presumed there are not many at Manchester, perhaps none, that affect to distinguish themselves by that name.' Mr. Owen then proceeds to compliment the Dissenters of Manchester, by stating that 'he does not know a society in any communion that entertains more rational and consistent notions of religion, virtue, and government.' See a pamphlet (p. 7) entitled, 'Dr. Deacon try'd before his own Tribunal,' by J. Owen, Manchester, 1748.

These remarks doubtless apply chiefly, if not exclusively, to the Presbyterian congregation at that time assembling in Cross-street Chapel. Then there could have been few Independents, or perhaps none, in Manchester, or it could not have been said that there were no Dissenters there who affected to call themselves Calvinists. As for the numerous body of Dissenters in that town now called Independents, they, it is believed, are entirely a new sect, having no historical connexion whatsoever with the party so denominated in the first age of English Nonconformity.

and adds, 'we all wondered at him.' There is reason to think that all, or nearly all, the parties to whom he here refers, saw reason, not long afterwards, to change their views on this question.

Mr. Mottershead contributed to the first volume of the Theological Repository an Essay on the Sacrifice of Christ, which, at the same time that he uses, in a modified sense, the terms atonement and sacrifice, utterly disclaims the prevalent notion of this sacrifice being necessary to appease the wrath of God, or reconcile him to his sinful, but penitent, children. In short, there is very little difference, except in the use of one or two ambiguous expressions, between his doctrine and that most commonly received by Unitarians at present. At the death of Mr. Mottershead, Mr. Robert Gore was chosen minister, who was succeeded in 1779 by Mr., afterwards Dr. Barnes. Both these gentlemen were highly popular preachers, and are understood to have embraced the same Arian doctrine and modified notions of the atonement, with their predecessor. Mr. Harrison, the colleague of both, was a humanitarian; and by this time similar views were becoming more and more prevalent in the congregation. Under the subsequent ministry of Mr. Grundy, and of Messrs. Robberds and Gaskell, the present ministers, these opinions are probably almost universal. The average number of stated attendants is about 600.

The examples which have now been given of the history of particular congregations among the old Presbyterian Dissenters, will, perhaps, be sufficient to illustrate the mode of operation of the general causes which we have endeavoured to trace. Though taken from distant parts of the country, it will be seen that, making allowance for peculiar and accidental circumstances, they exhibit a very close analogy; and the same analogy would be observable in almost every other which might have been adduced. It will have been perceived, that the early profession of Anti-trinitarianism, was materially influenced by the writings and high reputation of Clarke and Whiston, to which might be added those of Emlyn and Peirce. To this influence it was probably, in a great measure, owing, that most of the liberal divines among the Dissenters of that period embraced Arian opinions; which became, in fact, almost universally prevalent among the English Presbyterians before the middle of the eighteenth century. Very few individuals, and perhaps no congregations at that period, receded further than this from the orthodoxy of the day. Dr. Lardner, indeed, so early

as 1730, wrote his celebrated letter on the Logos; but it was not published till nearly thirty years afterwards, and then without his name. He had, however, before this time, in 1747, given from the pulpit a statement of what he calls the Nazarean doctrine, in four discourses on Philippians ii, 5—9, where he reviews the various doctrines on the person of Christ, in terms which leave no doubt where his own preference lay. About the same period, Dr. C. Fleming expressed the same opinions, in a series of Lectures on the introduction to St. John's Gospel. He expected, he tells us, that the avowal would lead to a secession of some members of his congregation, which does not, however, seem to have taken place. In 1756, appeared a posthumous volume, by the Rev. Moses Lowman, one of the most learned divines among the Presbyterian Dissenters of that day, in which he shows at large, that the divine appearances under the Old Testament were appearances of the true God himself, and not as the Arians supposed, of a subordinate being acting in his name.

It seems to have been the publications of Lardner and of Lowman on the Logos, which led Dr. Priestley, and several of his friends about the same period (1767), to abandon the Arian opinions they had hitherto professed. Hence the Arian controversy largely occupied the attention of Unitarian writers at this period. At present, it is believed, that there are very few congregations remaining in England which continue to be characterized by these opinions.

This result, among others of great interest and importance, was probably accelerated by the introduction of another element of progress into the 'religious mind' of the age, in the secession of a small but honourable band of Unitarian confessors from the Established Church. Unlike the Latitudinarian divines who preceded them, they abandoned their stations of usefulness and comfort, and some of them flattering prospects of higher preferment and distinction, and threw themselves on the world 'not knowing whither they went'. In addition to their high-souled Christian principle and integrity, many of them were also men of character and reputation for eminent talents, and theological learning, abundantly displayed in many valuable writings in vindication of the doctrines for which they had sacrificed so much; and to these they were enabled to give the additional weight and influence, which a literary work must always possess, when we receive it from the hands of a man deservedly esteemed not only for talents but for rare and admirable virtues. Need we mention such well-known names as Robertson, Lindsey,

Jebb, Disney, Wakefield, Palmer, and others, who, through evil report and good report, witnessed a good confession for the sake of Christian truth! It would be superfluous to enlarge on the merits of such men; but an account, however limited, of the rise and progress of Unitarianism in England, would be justly deemed imperfect, if honour due were not given to names like these. We introduce them here, more particularly with reference to the tendency which they certainly promoted of the Presbyterian Dissenters of their day, towards the belief in the simple humanity of Jesus Christ; a doctrine which most of them embraced and zealously maintained.

UNITARIANISM IN SCOTLAND.

The history of Presbyterianism in Scotland has been, in many respects, nearly the reverse of that which we have had occasion to trace in England. In the time of the Commonwealth, there was a close resemblance, if not an entire identity, both in doctrine and in ecclesiastical constitution. The Presbyterians in both countries were strict Calvinists, and were disposed to exercise church authority with a high hand; the one possessed what the other aimed at, a connexion with, and establishment under, the auspices of the State. Both were subjected to persecution during the inauspicious reigns of Charles II. and James II.; but the result, partly owing to the sterner and harsher features o the Scottish national character of that period, and partly to the stronger hold which the Presbyterian system of church government possessed on the affections of the great mass of the people, was materially different. The causes already enumerated, which appear to have led to a considerable diffusion of the spirit of inquiry in England, had little or no influence in Scotland; so that when the change came in 1688, it merely produced a reverse in the position of the contending parties—the downfall of the Episcopal, and the re-installation of the Presbyterian Church, in the full possession of its original ecclesiastical powers as a national establishment, and with a disposition little softened by the severe discipline it had gone through. None of the repeated schisms, which have since taken place in the Scottish Church, down to the present time, have had any reference to doctrinal differences, unless it be, that the Calvinism of the separatists has generally been of a higher and more rigid form than that of the establishment. A small, but highly respectable school of liberal divines, existed at one time, of which Simpson, Hutcheson, and Leechman, were jointly founders, in the University of Glasgow; but these produced very little per-

manent effect on the religious character of the people, and are now, we believe, passed away without leaving any successors. The first public avowal of Unitarianism in Scotland, was in the formation of a small society at Montrose, by Mr. W. Christie, in 1783, and the impression was followed up by the Rev. T. F. Palmer, with great zeal, and for a time, with considerable apparent success. But when he was unhappily separated from his flock, as was generally thought by a vigour beyond the law, and exiled to the antipodes, it seemed as if the impression which had been made was effaced, and that the work was to be renewed from the beginning. This was probably not altogether the case; though the societies which had been formed were almost entirely dispersed, yet many scattered individuals remained, who afterwards united themselves to the congregations which have since been gathered at Edinburgh, Glasgow, Paisley, and other places. A renewed impulse was given in 1808 and 1809, by the missionary visits of Messrs. Wright, Campbell, and Lyons, and the result was the speedy revival of permanent societies in Edinburgh and Glasgow, which after assembling in obscure and inconvenient places for some years, were at length enabled to erect commodious chapels. To these have ever since resorted congregations, for the most part numerous and flourishing, though liable, of course, to the fluctuations which a new and rising cause, peculiarly exposed to the prejudices and hostility of surrounding parties, must expect often to experience.

The Chapel in Union Place, Glasgow, was opened Nov. 15, 1812, by Mr. James Yates, who preached on the occasion an excellent sermon on the ground of Unitarian dissent. The statements contained in this sermon were made the basis of a series of lectures by Dr. Wardlaw, on what he calls the 'Socinian controversy;' which form certainly one of the most eloquent, and perhaps the most able defences of Trinitarian orthodoxy. To this Mr. Yates replied, in a 'Vindication of Unitarianism,' which called forth a second volume from Dr. Wardlaw, entitled, 'Unitarianism incapable of Vindication.' With Mr. Yates's 'Sequel' to his Vindication, the controversy terminated. It is not for us to pronounce on its merits; but we think an impartial reader, whatever judgment he may form in other respects, will at least admit that in the latter part of the discussion, the Unitarian has the advantage in point of temper. Dr. Wardlaw's lectures having been originally addressed to a large and crowded audience, are naturally more declamatory, and abound in passages addressed with great skill, not so much to the understandings, as to the feelings and, perhaps we might say,

to the passions of his hearers; while Mr. Yates's reply was prepared immediately for the press, and is more exclusively critical and argumentative. That each party claimed the victory for its own champion, is only in the ordinary course of things on such occasions. Mr. Yates was succeeded in 1817, by Mr. Mardon, on whose removal to England his place was supplied by Mr. Harris, whose talents and zeal rendered him for nearly twenty years, a main stay and promoter of the Unitarian cause in Scotland. The present minister is the Rev. John Boucher, from the Royal Institution, Belfast.—The establishment of the Unitarian congregation at Edinburgh, was nearly contemporaneous with that of Glasgow, under the ministration of Dr. Southwood Smith, who here published his most interesting and valuable 'Illustrations of the Divine Government.' The pulpit has since been occupied by Messrs. Holland, Bakewell, Stannus, Maclellan, and Harris, who has been succeeded on his recent removal to Newcastle-upon-Tyne, by Mr. Shaen, late of Lancaster. Regular congregations have been formed at Aberdeen, Dundee, Paisley, and Greenock; in addition to which, smaller societies exist in many places, which though as yet unprovided either with a meeting-house, or stated minister, are not unmindful of the encouraging assurance, 'Wherever two or three are gathered together in my name, there am I present in the midst of them.'

DISSENTING ACADEMIES.

The ejected ministers, those at least who belonged to the Presbyterian party, had most of them received a University education; and reckoned in their number not a few of the most eminent men for talents and learning, whom either the English Church, or the age in which they lived, could boast. The powerful influence of such men seems to have impressed on the whole body a deep and permanent conviction of the paramount importance of a highly educated ministry; and when they found themselves excluded from the miscalled *national* seats of learning, they took measures almost from the first, even in the period of adversity and persecution, to supply the demand for a ministry of this character, by such means as their own resources and exertions enabled them to procure.

The history of the Dissenting academies, commencing with that of Frankland, in 1670, and brought down through successive vicissitudes of struggle, prosperity, decline, and subsequent revival to the present day, might form one of the most interesting chapters in the history, not only of

religion, but of mental cultivation in general in this country. It might serve to illustrate one important and satisfactory truth; that the chief purpose of education, considered as an instrument for *leading out* the mind, for developing its powers, and not only preparing it, but furnishing it with the means, for active, efficient, and honourable exertion, is not nearly so dependent as many seem to suppose, on the abundance of external resources. In the business of preparation for the Christian ministry, a determined purpose, a serious frame of mind, duly impressed in the outset with a suitable conviction of the excellence and value of its intended office, and ready to consider all the acquisitions within its reach, with a reference to this leading object, is more likely to ensure success in the midst of a constant struggle with difficulties and privations, than a worldly or indifferent spirit, though surrounded with all the appliances and means which the richest establishments, and most renowned Universities could bestow. Accordingly, though it may be admitted that our most accomplished classical scholars, and many, by no means all, of our most profound mathematicians, and men of science, have been trained at Oxford and Cambridge, yet, *taken as a body*, the *alumni* of the Dissenting, and more especially of the Presbyterian academies, have not been greatly behind even in these respects, and in such learning as is of a properly theological character, in its adaptation to the successful study and knowledge of the Scriptures, they have been superior to the clergy of the Establishment. Certainly the express provision for theological instruction properly so called, in the universities, has often been complained of as very meagre and insufficient. We do not deny that there have been Lowths and Kennicotts in the various departments of sacred literature, who could not be matched among the Dissenters; but these, it is believed, are exceptions to the general rule. As to the *moral* endowments for the ministerial office, it would be invidious to make a comparison, except in as far as these have been derived from the more liberal constitution of the Dissenting places of education, from the spirit of free inquiry professed and encouraged there, and from the absence of those shackles which are but too likely to restrain the theological student from pursuing his researches to any conclusions which might interfere with his success in the world.

A due regard being had to their more limited numbers, it is conceived that the Presbyterians can point to more than their share of names, honourably distinguished in the literary and intellectual history of their country; of men, who have contributed, either by their writings, or instructions, or

personal influence, to promote the progress of mental culture, the cause of general education, and the diffusion, not only of theological, but of all kinds of useful knowledge. The admirable principles of Scripture criticism and interpretation, so well exemplified by Mr. Locke, were first successfully carried out by Peirce, Hallet, Benson, and Taylor, in their application to the remainder of the epistles. And there is reason to think, that the example set by these eminent critics, was one of the stimulating causes which led, in the latter part of the century, to the extraordinary development of the German theological school. The indefatigable labours of Lardner, in ascertaining and stating, in all the fullness of its details, the evidence for the credibility of the Gospel History, have been acknowledged by later writers of all sects and parties, even by those who held in abhorrence his doctrinal creed; some of whom have affected to wonder, that one who had surrendered, as they thought, the citadel of the Gospel, should be so earnest and zealous a defender of its outworks. The deistical controversy, which was actually carried on in the early part of the last century, by Woolston, Tindal, Morgan, Chubb, and Bolingbroke, was maintained on the part of revelation, mainly by champions from the anti-trinitarian ranks; and the replies of Chandler, Foster, Fleming, Benson, and Leland, are elaborate and complete. It may be added, that these soldiers of Christ, so skilful in the use of their spiritual weapons, were among the first to disclaim the use of any others, and to deprecate and protest against the interference of the arm of flesh in this holy warfare. Hallet, Chandler, Lowman, and Taylor, were among the most eminent men of their day in biblical, especially in oriental literature. It may be, that the Church can bring forward contemporary names which deserve to rank higher than these, but they are not many.

Let it not be supposed, because the course of our argument has led us to dwell chiefly on the Unitarian worthies of the olden time, that these men had no successors. Confining ourselves to such as filled a considerable space in the public eye, successors, by no means inferior either in merit or eminence, may be found in such men as Price, Priestley, Kippis, Rees, Cappe, Belsham, Cogan, Simpson, Kenrick, Carpenter, &c.

But little can now be collected of the mode of instruction pursued in the earliest of the non-conformist seminaries; in those, however, which originated not later than the beginning of the eighteenth century, it is well ascertained, both that the high intellectual standard of the first race of Presbyterian

divines was fully maintained, and that the liberal principles which characterized the whole constitution of their body, were carried into full operation. That the academies under the conduct of Jones, Warren, Dixon, and Hallet, were thus, as we think, honourably distinguished, there is the most abundant testimony; and the same character belongs, perhaps in a still greater extent, to their successors, Grove, Latham, and Rotheram. From these institutions issued, among many others of a similar spirit and character, though less known to fame, the men of whom we have already made honourable mention; who acted consistently through life on the principles they had imbibed in the course of their education, and by their learning, abilities, valuable writings, and high moral and intellectual eminence, doubtless exercised a most powerful influence in diffusing the theological opinions they had now fully and openly embraced. The principles on which these eminent men proceeded, when they engaged actively in the work of academical instruction, are well stated in the following impressive charge to his pupils, by one of the most distinguished of them, Dr. John Taylor.

'I. I solemnly charge you, in the name of the God of Truth, and of our Lord Jesus Christ, who is the way, and the truth, and the life, and before whose judgment seat you must in no long time appear, that in all your studies and enquiries of a religious nature, present or future, you do constantly, carefully, impartially, and conscientiously, attend to evidence, as it lies in the Holy Scriptures, or in the nature of things, and in the dictates of reason; cautiously guarding against the sallies of imagination, and the fallacy of ill-grounded conjecture.

'II. That you admit, embrace, or assent to no principle, by me taught or advanced, but only so far as it shall appear to you to be supported and justified by proper evidence from revelation, or the reason of things.

'III. That if, at any time hereafter, any principle or sentiment by me taught or advanced, or by you admitted and embraced, shall, upon impartial and faithful examination, appear to you to be dubious or false, you either suspect, or totally reject, such principle or sentiment.

'IV. That you keep your minds always open to evidence. That you labour to banish from your breasts all prejudice, prepossession, and party zeal. That you study to live in peace and love, with all your fellow-Christians, and that you steadily assert for yourselves, and freely allow to others, the unalienable rights of judgment and conscience.'

The same liberal and enlightened spirit was also manifested, to a great extent, in the academy of the excellent and amiable Doddridge, though an Independent in connexion, and notwithstanding the efforts repeatedly made to induce him to adopt a more rigid plan; efforts which he always steadily resisted. But as a consequence and result of this liberal system, it appeared that even the personal influence and moderate orthodoxy of the teacher did not prevent a large portion of the pupils from adopting anti-trinitarian views, of which some of the most distinguished advocates in the succeeding generation were trained in this institution. Of this class were Clark, Kippis, Holland, Bolton, Farmer, Cappe, and many others. In this respect the character of this institution descended to its successor at Daventry, and a similar consequence ensued, to perhaps a still greater extent. On the other hand, Dr. Priestley (who was brought up among the Independents, though he afterwards joined the Presbyterians,) tells us, that at the academy at Mile-End, to which his friends were at first desirous to send him, every student was not only required to subscribe his assent to ten articles of the strictest Calvinism, but to repeat his subscription every six months.

We have already spoken of the academy under the management of Mr. Hallet, of Exeter, in the early part of the last century. A similar institution was set on foot in the same city, about the year 1760, and carried on for several years, with considerable reputation, by Mr. Towgood and Mr. Merivale, the friend and correspondent of Lardner. On the death of Mr. M. in 1771, it was discontinued; but was revived in 1799, by Mr. Kenrick, assisted by Mr. Bretland, as mathematical tutor. This was strictly a domestic institution, and was chiefly confined to the limited number whom Mr. Kenrick could receive into his own house. The lamented and, in our view of things, premature decease of its excellent conductor, in 1804, brought this undertaking to a close; but in that short time several were wholly or partially prepared for eminent stations, which they have since occupied in our churches. The Library belonging to this institution was transferred by its trustees to York, and still forms a part of the very valuable library of the Manchester New College.

The earlier Dissenting academies were chiefly private establishments, conducted by a particular individual, and depending on the continuance of his life and health. An attempt was made to give a more public character and permanent form to the academy established at Warrington, in 1757. This

institution was supported mainly by the annual subscriptions of the more opulent members of Presbyterian congregations, chiefly in the north of England, and its management was entrusted to a Committee of the subscribers. Under their auspices, several of the most eminent men of whom the connexion could boast, were successively entrusted with the different departments of instruction, and the course was adapted not merely for training ministers, but to afford a liberal education to young men destined for other professions, and for the various occupations of active life. The names of Taylor, Aikin, Priestley, Enfield, Walker, and Wakefield, gave a deserved celebrity to this institution, and for the greater part of its brief term of twenty-five years it was apparently in a flourishing and prosperous state, so that its more sanguine friends might, perhaps, anticipate a lengthened period as likely to ensue, in which the lively picture of its distinguished poetess would continue to be applicable:

> Mark where its simple front yon mansion rears,
> The nursery of men for future years;
> Here callow chiefs, and embryo statesmen lie,
> And unfledged poets short excursions try;
> While Mersey's gentle current, which too long
> By fame neglected, and unknown to song,
> Between his rushy banks, no poet's theme,
> Had crept inglorious, like a vulgar stream,
> Reflects the rising seats with conscious pride,
> And dares to emulate a classic tide.
>
> MRS. BARBAULD.

But the inherent and radical defects of its constitution were such as to render its decline and fall almost inevitable; and, in fact, it can rarely be expected that any seminary, depending for its reputation mainly on the personal character of its principal conductors, and for its pecuniary support on the contributions of a scattered and fluctuating body of annual subscribers, should long maintain its existence, after its original projectors and supporters are called away.* In 1783, it was accordingly found necessary to discontinue it; but after a short interval, two other institutions arose to supply its place, one at Hackney, the other at Manchester. The former

* For a detailed and very interesting account of this Institution, see a series of papers under the signature V. F., in the Monthly Repository, vol. viii.

of these was set on foot under auspices apparently the most favourable, both in respect of pecuniary resources, and the combination of eminence and ability which was collected together in its administration. Various causes, however, partly growing out of the mismanagement of its financial concerns,—partly owing to the political excitements and exasperations of the day, and partly, as some appear to have thought, to the unsuitableness of a locality near the metropolis to the calm retirement of a studious life, rendered its prosperity short-lived; and after a feverish existence of about eight years, the institution was dissolved.*

The College at Manchester was destined to a longer continuance. The theological department was placed successively under the direction of Dr. Barnes, one of the ministers of Cross Street Chapel, in Manchester, and of Mr. G. Walker, who had for a short time occupied the mathematical chair at Warrington, and who now removed, at an advanced period of life, from Nottingham, where he occupied one of the most eligible stations among the Dissenters, to enter on this new and arduous duty.†

Another gentleman, of high distinction in the scientific world, Mr., afterwards Dr. Dalton, for some years undertook the comparatively humble duty of mathematical tutor in the Manchester College. But on his retirement, owing to a deficiency in the funds of the

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* For some judicious remarks on the causes of the failure of this apparently promising scheme, see Belsham's Memoirs of Lindsey, p. 281—4.

† Of this eminent person, we cannot resist the temptation to insert the following eloquent, but just portraiture, from the pen of Mr. Gilbert Wakefield. Memoirs, p. 227.

'This Gentleman, take him for all in all, possesses the greatest variety of knowledge with the most masculine understanding of any man I ever knew. He is, in particular, a mathematician of singular accomplishment. His "Treatise on the Spheres" long since published, and one upon the Conic Sections, are the vouchers of my assertion. His two volumes of Sermons are pregnant with the celestial fire of genius, and the vigour of noble sentiments. * * * But these qualifications, great and estimable as they are, constitute but a mean portion of his praise. Art thou looking, reader, like Æsop in the fable, for a *Man?* Dost thou want an intrepid spirit in the cause of truth, liberty, and virtue,—an undeviating rectitude of action—a boundless hospitality—a mind superior to every sensation of malice and resentment—a breast susceptible of the truest friendship and overflowing with the milk of human kindness—an ardour, an enthusiasm in laudable pursuits, characteristic of magnanimity—an unwearied assiduity, even to his own hindrance in public services? My experience can assure thee, that thy pursuit may cease, thy doubts be banished, and thy hope realized; for *this* is the man.'

institution, the whole charge of every department was for a time most unreasonably thrown on the shoulders of Mr. Walker. What man could do, he did; but it was a burden beyond human strength, and he was soon compelled to withdraw from it.

On the resignation of Mr. Walker, in 1803, it was found no longer possible to offer an inducement sufficient to tempt any person of competent character and attainments to remove to Manchester as his successor; and the institution itself was consequently removed to York, to be there placed in the charge of the Rev. Charles Wellbeloved. Under his direction, assisted in the classical department by the Rev. John Kenrick, and in the mathematical by the Rev. W. Turner, Jun., and the Rev. W. Hincks, it remained for the long period of thirty-seven years. Of this excellent person it would be difficult for the present writer to speak in terms adequate to the sense he entertains of his merits, and services to the cause of religious knowledge and truth, or to the high station he so deservedly holds in the estimation of those who have the same cause equally at heart. Suffice it to say, that under his auspices, a large portion of those who now occupy the most distinguished and important stations in the Unitarian church, received their theological education at York. It is scarcely necessary to add, that the same liberal and tolerant principle which has been already pointed out as the peculiar character of the Presbyterian institutions, at every period since the Act of Toleration, was equally manifested in this institution, while under Mr. Wellbeloved's charge. Its conductors, and nearly the whole of its supporters have always been professors of one form or other of anti-Trinitarianism, and, therefore, it was not unnatural for the public to give it the name of a Unitarian academy. But this is not the name which they have themselves chosen to adopt, and they have rather sought to decline it, lest it should seem to imply a disposition to prefer the interests of Unitarianism to those of truth. Of course, they believe the former to be an important part of the latter; for that reason and for that reason only, they value and profess it; and for that reason, also, they are persuaded that the most free and impartial inquiry can only display in a clearer light its claims to be received and honoured as such.

That in the York Institution a large majority of the theological students became Unitarians, ought to excite little surprise, and no suspicion of undue influence having been used to render them so. When we consider how impossible it is for a youth to enter upon such a course of study, with his

mind altogether free from any previous bias or prejudice of education or connexion, or regard to the authority of those with whom his early years have been spent, and to whom he has hitherto looked up with almost implicit deference, it will be perceived, that the prevailing character of his theological education is only one out of many influences on which his future course of thought and of opinion are dependent. But some have occasionally been led to conclusions different from those of their tutors; and when this has been the case, we can venture to affirm, that no disposition has been betrayed to regard them with displeasure or suspicion on that account, but, on the contrary, an undiminished earnestness has been evinced, to assist the researches of those who shewed, in this instance only the more unequivocally, their disinterested love of what they believed to be the truth. In this institution systems of theology have been abandoned, and the course has been strictly of a biblical character; the object being to assist the student in making the most extensive acquisition of that knowledge which may facilitate his own enquiries into the true meaning of Scripture, and thus enable him to form his theological system for himself.

In 1839, the advancing years of Mr. Wellbeloved, and other causes, led to a prevailing wish among many friends of the institution to bring it back to its original locality at Manchester, from whence, in fact, a large part of its pecuniary support had always been derived. The limited scale on which it was conducted at York was objected to by some, and its almost exclusive character, in practice though not in theory, was thought undesirable by many, to whom a place of more general and public education appeared more advantageous, by affording a wider field of emulation—by giving the student an opportunity of mixing freely with others of various opinions and connexions, and thus not only promoting a greater enlargement of ideas, and counteracting the almost unavoidable tendency in our private academies to a *one-sided* view of things, but preparing them when they come abroad into the world, to adapt their ministrations more effectually to the wants and circumstances of society as it exists. Some of this latter class were anxious to have tranferred the institution to London, to be there converted into a sort of theological school attached to University College. After much discussion, it was, however, preferred to re-establish it at Manchester; but on a plan considerably enlarged and remodelled. The object of its most active promoters now was, to divest it as much as possible of its apparently sectarian character, and make it the basis of a college intended to afford the means

of liberal education to the youth of Manchester and its neighbourhood in general, without distinction of sect or party. For this purpose the theological course was made a distinct department, and placed under entirely separate management. It was distributed into three professorships:—that of Critical and Exegetical Theology by the Rev. R. Wallace*; that of Oriental Languages and the Pastoral Care by the Rev. J. G. Robberds; and that of Ecclesiastical History by the Rev. J. J. Tayler. The literary and scientific departments were considerably extended, and formed into five professorships, Mental and Moral Philosophy, Latin and Greek, Mathematics, Natural and Experimental Philosophy, and Ancient and Modern History. To these was added in one session, by way of experiment, at the charge of a zealous friend of the plan, a Professorship of Civil Engineering. These offices were respectively intrusted to men of high and well-merited reputation. One of them, Mr. Newman, was formerly Fellow of Baliol College, Oxford, and is the brother of the (late) celebrated leader of the Tractarian party in the Church. In talents they are a *par nobile*; but the fact of his accepting the chair of Classical Literature in such an institution as the Manchester New College, is alone a sufficient proof that the Professor has diverged into a widely different track from his brother in every other respect. Some of the other Professors, we believe, are not members of the Unitarian body, and were even preferred on that account. In fact, in all their arrangements, it seem to have been the earnest endeavour of the Committee to comprehend in their plan whatever ought to be found in a place of liberal education for all classes, especially in an opulent manufacturing and commercial district, and at the same time to avoid whatever might preclude the members of any party from availing themselves of its advantages.

The first session commenced in October, 1840; and was opened by a series of inaugural lectures by the several Professors. These were afterwards printed and collected into a volume, which is alone sufficient to give the reader a very favourable impression of the amount of ability, learning, and high attainments which had been assembled in the conduct of this new undertaking. In fact, it is not too much to affirm, that there is not, and never has been, an academical institution maintained entirely by the volun-

* As we write this, we learn with great regret, the intended resignation of this gentleman at the close of the present session. The Rev. G. V. Smith, of Macclesfield, has been fixed upon as his successor.

tary efforts and public spirit of individual contributors, which could stand a comparison with it in these respects. Nevertheless, when the inquiry is made as to the result of all this preparation, we fear the only answer that can be made is, that it *deserved* to succeed. The College, it is true, has produced specimens of the culture actually afforded within its walls, of as high a character as the most sanguine of its projectors could have anticipated. It is one of the associated colleges in the London University, and the candidates for degrees, from Manchester, have, we believe, without an exception, been placed in the first class. But the entire number of students has rarely exceeded thirty—a number utterly insignificant, when compared either with the magnitude of the scheme and the amount of its expenditure, or with the encouragement which such an institution might have been expected to receive in a place of the population and consequence of Manchester. Sufficient allowance, it would seem, had not been made for the intensity of sectarian prejudice. It was very true that the plan of the institution was to all appearance most liberal and comprehensive, and its actual administration not less so: but still it was notorious that the subscribers and committee were almost to a man Unitarians; and under these circumstances, in the estimation of a large class, the better the instruction given was in itself, the greater the peril to the spiritual interests of those who partook of it. But another point of still greater importance was, we fear, equally miscalculated—namely, the disposition of the Unitarian laity to give their sons the benefit of a liberal education. For these, alone, in a place like Manchester, might have been expected to have exceeded the trifling number abovementioned. Many friends of the Institution, at a distance, are moreover very averse to the idea of sending their sons, for the purpose of study, to such a place as Manchester. This, we believe, to be altogether an unfounded prejudice; but it still exists. And some, we believe, among its active supporters, have actually sent their own sons to University College, or even to Cambridge; influenced, in all probability, by the considerations already alluded to.

On the whole, the failure of this apparently promising scheme, is far from being one of the encouraging signs of the times, whether we consider it with reference to the Unitarians in particular, or to the public at large. We fear it tends to countenance the imputation often brought against our national character, that we are so absorbed in commercial and other secular pursuits, that we have little time or leisure to bestow on anything else, and estimate the value of any branch of education or of knowledge, chiefly, if not solely,

by a reference to this comparatively sordid standard. So completely has the Manchester New College failed to attract, we do not say the patronage, but the attention of the public, that at a recent anniversary meeting of the Manchester Athenæum, one of the speakers, in urging the importance of a system of liberal education adapted to the wants of those destined for the various departments of active life in a great commercial city, sketched the outline of a plan almost identical with it, apparently without being aware that he was describing not that which *might* be, but that which actually exists, and is disregarded.

This institution, in either of its localities, has been far from adequate to the entire supply of the Unitarian churches. The deficiency has been filled up from various quarters. Not a few ministers, now settled with congregations in different parts of England, have received either the whole, or the greater part, of their education at the academy at Caermarthen, established under the auspices of the Presbyterian Board in London, for the supply of the Welsh churches. This seminary has been always conducted on the same liberal principle which has marked all the proceedings of the Presbyterian Body; but it did not in this instance lead to so early or so complete a change as in many other cases. It is believed, however, that at present a majority both of tutors and students are Unitarians. A considerable number of ministers are, also, derived from the Royal Institution at Belfast, to which theological schools have been attached, both by the orthodox and remonstrant Presbyterians of the North of Ireland; and several have passed over into the Unitarian ranks from the Established Church, and from different denominations of orthodox Dissenters. Of all these classes there are men of high and well-deserved eminence; but we suspect that the Presbyterians of the first race would hardly have been contented to look for their supplies to such various sources, more especially to places over the government of which they had no controul; and might, perhaps, have been sometimes alarmed at the unrestrained influx of men trained in principles, and animated by a spirit, which they would not have approved. And some, even of late years, have gone so far as to suggest, that in order to secure what they justly consider as the inestimable benefit of a regularly educated ministry, it would be no deviation from the spirit of our free institutions, if a restriction could be placed on the choice, by our congregations, of any but such as have been duly certified to have passed through a regular course of theological training. It is evident that, among

us, no such restriction could ever be brought into practical or effective operation, for want of a competent and recognized authority to prescribe it; and, in fact, we must be content to take the evil, if it be an evil, which occasionally arises from the unlimited exercise of freedom in this respect, as much more than counterbalanced by permanent and substantial advantages. The fact is undeniable, that there have been, and are among us, men who, without the advantage of a regular theological education of any kind, have taken a high rank among our ablest and most acceptable ministers. There are, undoubtedly, at all times, occasional exceptions, of persons who, by dint of strong natural powers, and an indomitable spirit of energy and perseverance, amidst difficulties which would have crushed ordinary men, have arrived at eminence, in spite of early disadvantages; but it does not follow, on that account, that it is not important, and even necessary, to make especial provision for the proper training of that average talent from which we must seek for our ordinary and regular supplies.

We are not aware that Unitarian periodical literature, properly so called, can be traced higher than the commencement of the first series of the Theological Repository, in 1768. This very valuable collection of useful contributions to theological literature took its rise from the accidental production of his 'Adversaria Sacra,' by Mr. Turner of Wakefield, in one of his friendly conversations with Dr. Priestley. The principal contributors were the Editor, Dr. Priestley, under the signatures of *Clemens*, *Liberius* and *Paulinus*; Mr. Turner under the signatures *Vigilius* and *Eusebius*, Mr. Lindsey, Mr. G. Walker, Mr. Cardale, Mr. Merivale, and Dr. Toulmin. But the universal practice of employing fictitious signatures makes it difficult in some cases to identify the contributors, and several valuable papers have not been traced to their true authors. The publication continued at intervals till the end of 1771, when it was suspended at the completion of the third volume for want of sufficient encouragement. The second series commenced in 1782, and was kept up till three volumes more had been published, when it was again discontinued from the same cause. Dr. Priestley was again the most copious contributor, assisted by Mr. John Palmer, under the signature of Christophilos, author of a very interesting and original series of papers on the mission of John the Baptist; Mr Thomas Fyshe Palmer, Mr. Wakefield, Mr. Bretland of Exeter, Mr. Evanson, &c. The whole collection will retain its value in the estimation of inquisitive liberal minded

theologians, as a standard work, from the great number and variety of ingenious speculations and original remarks with which it abounds; and it certainly places the theological talents and learning of the liberal Dissenters of that age in a very favourable point of view. That it did not succeed as a *periodical* is, however, a subject more of regret than of surprise. The inquiries to which it was chiefly devoted, however interesting and valuable in themselves, were not such as mostly attract the attention of the general reader; and its character, or at least its reputation as a *sectarian* work, of course, confined it to a small portion even of the theological public. Hence its circulation was of necessity very limited, and insufficient to defray the expenses of publication.

In 1783, a society was formed 'for promoting the knowledge of the Scriptures.' Its object, as stated in the sketch of its plan by Dr. Jebb, was to conduct its investigations altogether without regard to theological or doctrinal views, on the same principles of criticism and interpretation, as if the subject of their study were an ancient classic, or any other human composition. The Society consisted chiefly, if not entirely, of Unitarians; including Bishop Law, Mr. Tyrwhitt of Cambridge, Dr. Jebb, Mr. Dodson, and several other eminent critics. It is probable that they may have endeavoured to keep in view the principle above stated in the conduct of their inquiries; but to do it completely is next to impossible, in practice; and accordingly there are few, if any, instances in which doubtful passages are interpreted otherwise than in conformity with Unitarian opinions. They published, from time to time, a series of papers, forming two volumes, under the title of 'Commentaries and Essays, published by the Society for promoting the knowledge of the Scriptures', which, notwithstanding this almost unavoidable deviation from their professed principle, are many of them of great interest and value to biblical students; but were of too dry and technical a character, to extend beyond a comparatively narrow circle. Being for the most part addressed to scholars, they were considered by the public in general as belonging to them exclusively. Thus all these publications excited at the time but little general attention, and their continuance was of but short duration. In fact, the species of periodical literature to which they properly belong, had scarcely as yet an existence in this country, and a very important channel still remained to be created, through which in our times the press exerts a most powerful, and, on the whole, we trust a beneficial influence, on the social, the moral, and the religious character of the people.

About the commencement of the present century, the attempt was made to establish a religious periodical upon Unitarian principles, in a more popular form, under the title of the *Universal Theological Magazine*, under the editorial care of the Rev. R. Vidler. At the end of 1805, this publication was discontinued, and gave way to the *Monthly Repository* of Theology and General Literature, under the able management of the Rev. R. Aspland, of Hackney, in whose hands the practicability of a permanent periodical, expressly devoted to the wants of the general body of Unitarian readers, was first demonstrated. Not that even this could ever be said to be, in the commercial sense of the word, a profitable concern, as affording a fair pecuniary remuneration for the outlay and the labour expended upon it; but its excellent,—unhappily, we must now say, its lamented conductor, was animated by higher and better motives, and if protected from positive loss, was not unwilling to undergo the labour and incur the responsibility for the public good. This publication, though abounding with valuable papers, of a critical and properly theological character, was yet in its general tone and complexion adapted to the tastes of a more extensive class of readers; whose wants were consulted, in reviews of the most important works of the day which came within its department, especially those of Unitarian writers; in biographical notices of eminent persons; in articles of intelligence, both political and miscellaneous, particularly in reference to the connexion of the events of the day, either with the condition and circumstances of our religious body, or with the interests of religion in general; and in discussions of points on which its correspondents were not agreed, not seldom conducted in quite as animated a strain as the occasion required.

As the Monthly Repository was for a series of years the only public medium of communication on subjects generally interesting to Unitarians, its occasional correspondents were, of course, very numerous. Among its more stated and frequent contributors we may mention more particularly, Mr. Belsham, who came forward on several occasions as the champion of Humanitarian doctrine against the Arians; Mr. Frend, who, in addition to a great variety of other communications, contributed for a number of years an interesting series of articles, entitled 'the Christian's survey of the Political World;' Mr. Turner, of Newcastle, under the signature V. F., (Vigilii Filius,) who furnished many contributions to the History of our denomination, in a series of historical and biographical notices of our principal academies, of the Tutors who presided over, and many of the students who

were educated in them; and Mr. Kentish of Birmingham, under the signature N., who contributed critical notes on various passages of Scripture, many of which he has since collected into a separate volume, so as to render them more accessible to the theological student. It may be added, too, as an honourable characteristic of this periodical, that its pages were as freely opened to opponents as friends and supporters; in the very ample use of which privilege, Dr. Pye Smith, among others, experienced, on more occasions than one, a degree of liberality which would not have been returned, we fear, by the editor of any Trinitarian publication. Whatever in the shape of intelligence was more particularly interesting to the class among which it found the greater number of its readers, is here recorded and preserved; memoirs, more or less complete, of all persons of any note, recently deceased, connected with our body, here found a place; so that, on the whole, it is hardly too much to say, that there is little of importance bearing on the history of Unitarianism in England, during the period of its publication, which is not to be found in the pages of the Monthly Repository.

In 1815, it having been suggested that the Repository, from its size and the general character of its contents, was chiefly adapted to a circulation among the higher and more educated classes, the indefatigable editor was induced to establish a new periodical on a smaller scale, with a view to supply this deficiency, entitled the 'Christian Reformer.' This was professedly of a more popular character, intended in the first instance for the peculiar use of persons of a lower grade in education and acquired knowledge; and for some time pains appear to have been taken to keep up this distinction. It would seem, however, to have been found by degrees that any forced attempt to *bring down* the style of the work was neither necessary nor acceptable; and in the latter part of their course there was little to distinguish the two publications except the difference of size and price.

At the end of the year 1826, the management of the Repository was undertaken by an editorial committee, acting under the auspices, we believe, of the Unitarian Association, whose aim it was to give it a higher literary character and reputation, and to procure for it a more extended circulation among the public at large. For this purpose a considerable expenditure was incurred, and the former object was to a certain degree accomplished, but the latter not to any considerable extent. Subsequent changes had at length the effect of divesting the work, in a great measure, if not entirely, of its original and proper character as a religious periodical the

acknowledged organ of a particular denomination, and it was devoted almost exclusively to light literature, and to the views of a certain political party. Under these circumstances, Mr. Aspland was induced to extend the plant of the Christian Reformer, which he had all along retained in his own hands, so as to occupy the place which the Repository had abandoned. This enlarged series of the Reformer commenced in 1834, and remained under the conduct of its original editor till the end of 1844, when increasing infirmities compelled him to resign it, and a new series was commenced in the present year under the editorship of his son, the Rev. R. B. Aspland, of Dukinfield.

In 1826, the *Christian Pioneer* was commenced at Glasgow, by the Rev. G. Harris, and has since been carried on by him at Glasgow, Edinburgh, and Newcastle. The professed object of this periodical, as its name implies, was to make its way into unexplored regions, to root up prejudices, and clear a path for the access of truth. In such times as these, however, all such operations must be very slow and gradual, and the influence of the Pioneer has been chiefly seen in diffusing information among those who were already disposed to receive it. Its 'Intelligence' department is generally extended, particularly with reference to the proceedings of the Unitarian churches in Scotland and the north of Ireland, where its principal circulation lies. It often contains a judicious selection from contemporary periodicals on the other side of the Atlantic, of valuable papers and intelligence which would otherwise be inaccessible to the greater part of its readers.*

The *Gospel Advocate*, edited at Exeter, by the Rev. Henry Acton, was set on foot in 1833, and continued for three years with very remarkable talent, but did not meet with the encouragement from the public to which the high character of the publication seemed to entitle it. It contains many excellent dissertations, which are far from meriting the oblivion to which they seem to be destined.

In 1835, a new monthly periodical was commenced at Manchester, under the editorship of the Rev. Dr. Beard, entitled *The Christian Teacher*. The professed object of this publication was to be not so much a controversial as a practical work; a systematic expounder of those great fundamental principles which go to form the spirit of power, of love, and of a sound mind. Its aim was to be not the organ or servant of a party, but the Christian family's friend: offering to all of every denomination, who might be desirous

* At the end of 1845,—since the above paragraph was written,—the Christian Pioneer was discontinued. In January, 1846, a new periodical was commenced under the title of 'The Unitarian,' which we hope will establish itself in the public estimation.

of availing themselves of it, the means of exhibiting to the world 'all pure and healthful influences, a simple, full, energetic exposition of the Gospel; an exposition based on a recognition of man's spirituality, man's sinfulness, and the redemption that is in Christ Jesus.' It contained many excellent papers drawn up in conformity with the principles thus expressed; but was by no means exclusively confined to this class of subjects, and in general, may, perhaps, be considered to have aimed at a higher literary character than is usual with periodicals of this class.* The *general* appeal, we fear, was but little attended to; such, indeed, is the prevalence of sectarianism in this country, that comparatively few are disposed to ask for instruction or information upon such subjects beyond the bounds of their own denomination. If we mistake not, both the contents and the circulation of the work depended from the first exclusively on the denomination within which it originated. In 1838, it was tranferred to the management of the Rev. H. Thom, of Liverpool, and has latterly assumed the form of a *Quarterly Review*, under the joint direction of Messrs. Thom and Martineau, of Liverpool, Mr. J. J. Tayler, of Manchester, and Mr. Wicksteed, of Leeds. In its new form it has received the title of the *Prospective Review*; a title which appeared to some almost contradictory, but which will not be found so, when it is considered that our object in looking *back*, is to derive from experience of the past, combined with observation of the present, an estimate of our future prospects, and rules for our future conduct. In this point of view, its motto, derived from St. Bernard, is singularly appropriate: 'Respice, aspice, *prospice*.'

A more recent addition to the list of Unitarian periodicals, the *Inquirer*, assumes the form of a weekly newspaper, on a plan corresponding, in some measure, to those which had previously been established by several other religious bodies, both in this country and America. It is the object of this publication, like all other newspapers, to announce, record, and review the passing events of the times; to do this, however, in the spirit and temper, not of party politicians, but of serious Christians; to try them by the standard furnished in the Gospel, as interpreted by, and applied to, the growing

* It would be difficult to particularize; but we may revert to a valuable series of papers on female education, under the signature 'S. J. W.,' and to another entitled "A Retrospect of a twelvemonth passed in Germany, by the Rev. J. J. Tayler;' which may now be recurred to with additional interest in reference to the very important religious movement at present going on in that country.

intelligence and civilization of the age; to accustom its readers to make this application for themselves habitually, and to view all the mutual relations and transactions, not only of individuals, but of communities and nations, after the manner, not of mere children of this world, but of disciples of Christ. When public measures are brought forward, which have a more immediate bearing onthe civil rights of Unitarians, or of Dissenters in general, on the great question of universal education, or on any other important object, affecting more peculiarly the moral and religious interests of the people at large, the Inquirer finds an important work to do, and, it may be hoped, an important station to fill. In the late discussions on the Dissenters' Chapels Bill, this was eminently the case; and there can be no doubt that valuable service was in this manner rendered to the cause.

One of the most marked peculiarities in the constitution and habits of religious communities at the present day, is the number and variety of *Associations*, mostly of a voluntary character, for the purpose of carrying into effect various important objects, in which as a body they feel a common interest. These associations are prevalent in our own country among Christians of every denomination, both in the Establishment and the different classes of Dissenters; and the Unitarians have their full share of them. Perhaps the earliest which can with propriety be reckoned as peculiarly belonging to Unitarians, was the Society already spoken of, 'for promoting the knowledge of the Scriptures.' This we think may not unreasonably be so denominated; because, though the principles of criticism and interpretation which they proposed to apply to the examination of the sacred writings, had no exclusive reference to the tenets of any particular sect, and had certainly nothing to do with the affairs or interest of any community of Christians, as such, yet in point of fact, the whole or nearly the whole of its members, whether in the church or out of it, were Unitarians, and the actual tendency of the critical inquiries in which the members engaged, and the results of which they afterwards communicated to the world in the Society's transactions, were, for the most part, to promote the spread of Unitarian opinions. This Society led the way, in 1791, to the formation of another, called the 'Unitarian Book Society,' formed for the purpose of publishing and more widely distributing books and tracts in favour of the Unitarian doctrine. The strictness of the preamble to its rules, limited this new Institution to believers in the simple humanity of Christ, in opposition both to the Trinitarian doctrine of three persons in the deity, and to the Arian hypothesis of a created

maker, preserver, and governor of the world. Considerable offence was also given to several, whom the mere exclusiveness of its plan would not have prevented from joining it, by the introducton of the epithet *idolatrous* in expressing the dissent of its members from the popular modes of faith. The expression is certainly a strong and a harsh one; but if idolatry mean, the worship as God of a being who is not God, and more especially of a deified man, there is no epithet more suited to convey the opinion which a strict Unitarian must form of the practice of offering divine worship to a man, however honoured and exalted. Still, as the same sentiment might have been conveyed without the use of the obnoxious expression, it is certainly to be regretted that its introduction should have created a division in a body of necessity very limited in its numbers. The Society was, however, afterwards joined by additional members, in various parts of the kingdom, and for a long series of years continued to be an effective instrument in spreading a knowledge of the truth, by printing and circulating cheap editions both of new works, and of other well-known and valuable treatises, whose size and price had hitherto confined them to a comparatively small number of readers.

Among other publications of considerable importance, brought out under the auspices of this Society, was the 'Improved Version of the New Testament,' a work which has been the subject of much controversy, of severe, often uncandid criticism, and gross misrepresentation. Of originality, in the text at least, it possesses but little; being chiefly a reprint of the version of Archbishop Newcome; and in following him, it deviates from the authorized version in many places where the alteration is no improvement. Many, we believe, at the time were of opinion, that the editors (or editor) would have done better in adopting the common version as the basis, to be departed from only where it appeared to depart from the sense of the original. With all its imperfections, however, it is a work of considerable merit and value; but we apprehend it was never intended, certainly it was never received, as a substitute for the common version, either for public or private use among Unitarians. Its employment in this way has been so often disavowed and disclaimed, that it might be thought superfluous to say more on the subject, were it not for the unfair use that has been, and still is, often made of it by uncandid, unscrupulous opponents, by whose misrepresentations the ignorant are led to suppose that we have rejected the old Bible, and adopted another Bible of our own. They have not hesitated to charge the whole Unitarian body with the errors, real or alleged, of an individual, and have even represented the Unitarian bias, which is certainly visible in

several passages of this translation, as equivalent to a creed. To judge by the outcry which was raised on the occasion, one might have supposed it was a thing unprecedented for an individual, or a company of learned men, to offer to the public a new translation of any part of the sacred writings.

The establishment of this Society led, in the course of the following year, to the formation, at Exeter, of the 'Western Unitarian Society;' in a great measure, as we have already stated, through the zealous exertions of Mr. Kenrick, then minister of George's Meeting in that city. This might be considered as an *affiliated* institution, and its original plan was based on the same principles. Its fundamental principle is declared to be, 'That there is but one God, the creator and governor of the universe, without an equal or vicegerent, the only proper object of religious worship; and that Jesus Christ was the most eminent of those messengers, whom he has employed to reveal his will to mankind, possessing extraordinary powers similar to those received by other prophets, but in a greater degree.' These are expressions which do not *necessarily* imply a belief in the simple humanity of Christ; yet they were generally understood in that light; and in 1831 the constitution of the Society was modified in practice by the following resolutions:—'That it is the opinion of this Meeting, that those who, uniting together in Christian worship, on the essential principles of Unitarianism, are excluded by them from other religious communions, may with propriety unite in associating for the support and promotion of those principles.—2dly. That union with this Society shall henceforth be considered as implying no more than the reception of those essential principles; namely, the Personal Unity; the Sole Deity; the Essential Mercy: and the exclusive worship of Jehovah, the God and Father of our Lord Jesus Christ.'

The example thus set by the friends in the West was followed, in the course of a few years, in all parts of the country; so that in every district where either Unitarian congregations, or individuals embracing Unitarian sentiments, exist in sufficient numbers, there is found a provincial association having a similar object. These institutions are highly valuable in every point of view, in exciting zeal, in promoting mutual fellowship and good will, in strengthening a habit of co-operation for a common cause, in establishing centres of union, which may draw together those who have one great and valuable object at heart, at sight of whom, such as might otherwise be affected by the depressing notion that they were in a manner alone in the world, may "thank God and take courage."

In 1806 was established the 'Unitarian Fund Society,' the leading object of which, at its first formation, was the promotion of missionary preaching on Unitarian principles. Under the auspices of this institution, the labours of Wright, Vidler, Campbell, Lyons, and several others well qualified for this work, were devoted to the diffusion of Unitarian Christianity, in various parts of the country where it had previously been little known; and they were doubtless instrumental, indirectly, to a very considerable extent, in promoting a knowledge of and disposition to inquire after the truth. The *direct* and immediate impression, however, produced by this mode of preaching, was far from being equal to what was at first anticipated by its more sanguine advocates; and the resources of the institution were gradually diverted to other modes of furthering the same general object, by assisting poor congregations, printing and circulating tracts, and cheap editions of other useful publications, &c.

In 1819, an Association was formed for the purpose of protecting the civil rights of Unitarians, whenever these were affected, or in danger of being so, either in consequence of their peculiar position, in respect of the Act of Toleration, or by the encroachments or intolerance of others, or by such public measures as might from time to time be prepared, either by the government or the legislature. There had long existed a permanent committee of deputies from congregations of the three denominations in London, whose business it was to keep watch over the civil rights of Dissenters; but it had been found in several recent cases, where Unitarians as such were aggrieved by the proceedings of courts and magistrates, and more especially by the proceedings of other dissenting parties, that this body either could not or would not interfere. It became necessary, therefore, for the Unitarians to adopt measures for their own security. One of the first objects which attracted a large share of the attention of this Society, was the state of the marriage law, which not only imposed upon Unitarians, in common with all other Dissenters except the Quakers, the necessity of an occasional conformity, but that of participating to a certain extent in Trinitarian worship. Efforts were made in several sessions of Parliament to procure a separate Act for the special relief of Unitarians; which more than once passed the Lower House, but was rejected by the Lords. Though not immediately successful, however, there can be no doubt that the impression made by their representations on behalf of Unitarians, tended very considerably to prepare the way for the success of the more general measure

adopted a few years afterwards. It is scarcely necessary to add, that this Society gave its active and zealous assistance to the exertions of the general body, which were at length happily successful to procure the repeal of the Test and Corporation Acts.

For obvious reasons, all these Societies had their principal seat of operations in London; and hence the establishment of so many distinct Societies for different specific objects on one spot, led to considerable inconvenience in practice. Though the Societies were different, the individuals composing them, especially the leading members of the managing Committees, were in a great measure the same; it appeared, therefore, desirable to dispense with this cumbrous machinery, so that affairs, different in form, but relating to one common object, might be transacted by the same parties at the same time and place. The three Societies were consequently amalgamated into one, under the title of the 'British and Foreign Unitarian Association.' This was established in 1825, and has ever since been better entitled than any other institution to be recognised as the central organ, if we may so express it, of the Unitarian body in this country; though, of course, not formally constituted, or exercising any authority as such, still less claiming any control over the proceedings of other societies, or distinct congregations. Of such pretensions as these, the results of which they observe in the proceedings of Synods and Conferences around them, the Unitarians are particularly jealous; and have shewn no disposition to surrender an atom either of congregational or of individual liberty, in order to perfect their organization, or increase their efficiency as a sect. Perhaps, they may even be thought by some to carry this jealousy to an extreme. If it be so, it is, however, unquestionably the safer extreme of the two. We apprehend there is no present danger of the Unitarian Association, or any of its leaders, aspiring to such undue influence; at all events it would seem as if special care were taken to prevent them from overflowing with the *pecuniary* means of carrying it into active exercise.

A considerable proportion of the funds of the Association have been devoted to the establishment and maintenance of Unitarian worship, either in the formation of new congregations, or in aiding small or poor congregations, which, from accidental or temporary causes, require external assistance. For this purpose, grants have been made from time to time, considerable, in proportion to its limited funds, and it is satisfactory to think that to this timely aid, many churches, now in a thriving state, owe

their present prosperity, perhaps even their existence. It was through the instrumentality of this Association, that a ministry to the poor, on a plan similar to that of Dr. Tuckerman, in Boston, U. S., was established in the metropolis, modified, of course, to a considerable extent by a reference to the very different circumstances of the two cases. Of this meritorious undertaking, which has been rewarded, perhaps, with more success than could reasonably have been expected, an account will be found in another part of this volume. Among other methods of promoting the diffusion of Unitarianism, courses of Lectures have been given both in London and various other places. But the most important agency for this purpose is certainly the Book and Tract department. Small and cheap, but well written tracts, both doctrinal and moral, are distributed whenever a fair probability of usefulness presents itself. Donations, varying in amount according to the circumstances of the case, both of books and tracts, are made to ministers and missionaries, to congregational libraries, and to individuals who may have opportunities of promoting their circulation, where they may be read with advantage. Several large works have been brought out under the direction and at the expense of the Association; the publication of others have been facilitated by their assistance, and cheap editions of valuable standard works have been prepared and widely circulated. The legal department embraces whatever conduces to the security and extension of the civil rights of Unitarians. Local persecutions have been checked or prevented, and trusts and endowments have been preserved. In the promotion of the Dissenters' Chapels Act, the exertions of the Association, combined with those of other bodies, particularly the Presbyterian Union, were of important service. The Association has also been a medium of communication with Unitarians in foreign countries, especially in the United States, with whom a very interesting and valuable correspondence has been kept up.

That this institution has rendered valuable services to the cause, all must admit; that these services have not been much more extensive and important, is owing, in a great measure, to the comparatively limited and partial support which it has hitherto received, especially in the provinces, where the greater part of its funds are expended. This arises, perhaps, in some degree, from its local position in the metropolis; though this is certainly, on the whole, more desirable than any other for an institution which is to extend its operations to all parts, not only of the kingdom but of the empire. An increased and more active support of this central establish-

ment is by no means inconsistent with an equally effective encouragement of the various local and provincial Societies. And it would probably contribute materially to the utility and efficiency of these latter, if their conductors in different parts of the country would place themselves in more intimate communication and correspondence with the Unitarian Association in London. Information would then be more rapidly and correctly furnished in both directions, and a uniformity and system would be given to their proceedings, to which the objections so decisively urged against the proposal of a congregational union, whenever it has been proposed, would by no means apply. But certainly there is a singular contrast between the scanty income of the Unitarian Association, and its somewhat magnificent title, with the wide field assigned for its diversified operations; a contrast which does not at first sight seem to give a very favourable impression of the zeal or liberality of the party which it represents. We flatter ourselves that the impression would be not altogether a well-founded one, since the fact which excites our surprise may be ascribed, in part, to other causes, arising out of that dislike of a *centralizing* agency, which is a very general characteristic of the English mind, and in an unfounded but very general persuasion, that all the objects it proposes to accomplish are equally well provided for by local institutions, and individual efforts.

The *Christian Tract Society* seems to have owed its origin to a suggestion in the Monthly Repository, vol. iii, p. 626. Its professed object is to distribute among the poor small cheap tracts, inculcating moral conduct on Christian principles, without attending to those minor points of difference on matters of opinion which are seen to divide many persons who yet agree in the great practical principles of the Gospel. The epithet 'Christian' was assumed in its most enlarged and comprehensive acceptation, and the tracts had accordingly no peculiar reference to the distinguishing tenets of any particular sect; unless it be deemed such to contend that a successful cultivation of the Christian temper and life will secure a man's salvation, whatever his creed may be. We fear that this is a principle which prevails only within a very narrow circle; and, accordingly, we are justified in claiming a Society founded upon it both in profession and practice, as a Unitarian Institution, since few but Unitarians were to be found ready to acknowledge and act upon it; and, in point of fact, all, or nearly all, the members of this Society belong to the Unitarian body. Its resources are, and have always been, very limited; and yet it has been the instrument of

extensively disseminating many excellent tracts, chiefly through the medium of our various provincial associations. Some of these are cheap reprints, but the greater part are original compositions, most of which are prepared expressly for publication by this Society. Many of them, especially those communicated by the late excellent Mrs. Mary Hughes, have been in great request; and we cannot doubt that they have been the means of diffusing just views of religion, and of promoting its practical influence over the heart and life, on a very extensive scale. But the operations of this Society, from its commencement to the present time, have been a striking example of the possibility of exercising a very considerable influence, and of doing good to a large amount with very confined means, when well and judiciously applied.

The excellent institution of Sunday Schools, almost immediately on its first announcement by Mr. Raikes, of Gloucester, was zealously taken up by Unitarian congregations in many parts of the country; and it is probable that there are now very few congregations in our body to which schools of this description are not attached. The schools belonging to most of the other denominations of Dissenters, have been for many years past, very extensively associated together in what is called 'the Sunday School Union;' the professed object of which is to facilitate the circulation of suitable books, and to diffuse whatever advice or information might appear useful to the conductors of these institutions. For reasons which it is unnecessary to explain, the teachers of Unitarian schools found themselves excluded from this Union; and hence, in order to procure for them advantages of a similar kind, a Unitarian Sunday School Association has been formed, which has corresponding objects in view, and which has already, we believe, been of very important service.

The Unitarians have derived from their English Presbyterian ancestors very enlarged notions of the just liberties, not only of distinct congregations, but of the individual members of each society. It may even be thought by some, that in their earnestness to secure this object, they have sacrificed more than could have been wished of the practical advantages which are sought for in the formation of Christian communities. It is difficult for men to associate for any purpose, without some kind of constitution, and without surrendering a portion of their individual discretion to the direction

of others; and the members of a society of Christian disciples seem bound to seek not only the things which make for peace, but those by which one may edify another. But it is feared that this latter object can scarcely be accomplished to the desired extent, where there is so little to link and bind the several parties together, and lead them to take a more active and habitual interest in one another's concerns. Of this opinion was Dr. Priestley, who repeatedly endeavoured to urge the congregations with which he was connected as a minister, to revive somewhat of that church discipline which had been allowed to pass into almost entire desuetude. But his exhortations do not seem to have produced any considerable or permanent effect. It may be, that in these respects we carry our jealousy of all interference with our personal liberty to an extreme; and certainly, it must be admitted, that it becomes all Christians, and especially those who are associated together as stated fellow-worshippers, to remember that they are brethren, and that Christianity is essentially a *social* religion, which calls upon us to consult not our own merely, but every man another's welfare.

In some places it may, perhaps, be found that this distinguishing character of our religion has been too much overlooked; but we are apt to think that in the greater number of Unitarian congregations a change in these respects has been silently going on for the better; a change evinced, not in a disposition to exercise a prying inspection, or to sit in judgment over the character, still less over the faith, of others, but in the increasing number of Congregational institutions which have for their object to promote mutual improvement, and the diffusion of just views both of the Christian doctrine and of the Christian life. But there is, for the most part, in our societies an entire absence of internal organization, except in so far as merely secular interests are concerned. Amidst some advantages arising from hence, one evil may result, that individuals are more intimately and more habitually brought together in other capacities than that of attendants on the same religious services. It may happen that many of the members of numerous congregations, especially in large towns, and where there is a considerable inequality of rank and station, have not even a personal acquaintance; so that they are sometimes connected together by a very slender tie, which is likely to be sundered by trifling considerations of convenience or of worldly interest.

To this, among other causes, may be traced the early decline of many of the old Presbyterian places, some of which scarcely survived the generation

of the original founders, whose successors, inheriting their rank and property, but not their zeal, passed over in process of time to the most fashionable religion. It must be also remembered, that many of the Presbyterians in the first age of Protestant dissent, especially those of the higher class, were by no means unfriendly to the notion of a civil establishment of religion, as such; and there is reason to believe, that if even the very moderate reforms proposed in 1689 had been carried into effect, the consequences would have been to induce great numbers immediately to give up their nonconformity. It is, therefore, the less surprising, that many of the succeeding race were induced to prefer the Church to the 'conventicle.' Their remote descendants learnt by degrees to take a different, and, as we think, a more correct view of their own position as Nonconformists, and as well as of the abstract question of the proper relation between Church and State. Few, we apprehend, if any, of the present race of Unitarian Dissenters would hesitate to deny the right of the civil magistrate to interfere at all in matters of religion; or to give their adhesion to the general principle, which denounces, not only the exclusive establishment of any particular church, but the proposal which some have recommended, to place *all* churches equally under the patronage of the State. They are, therefore, decided friends of what has been called the *voluntary principle*, which they think is proved both by reason and experience, to be fully competent to every needful or really valuable object. How far the efforts made or proposed for carrying this principle into full operation, in the existing circumstances of this country, and with the prevailing state of public opinion, are judicious, or likely to lead to any valuable result, is a different question, on which Unitarians are far from being agreed. And it cannot be denied, that causes similar to those already pointed out, continue to operate in such dissenting families as associate, or aspire to associate, with the more aristocratical classes. Their places are supplied to a certain extent, but not entirely, by those who have raised themselves by their own exertions from inferior stations, and whose successors in due time are in like manner absorbed in the Established church. The consequence is, as we have already observed, that the members of Unitarian congregations at present, taken as a body, are very generally of a lower grade in station and other circumstances of worldly condition than their predecessors. But it ought to be borne in mind, that this lower average social position has not, by any means, been attended by a corresponding diminution of

their resources for denominational purposes, or of their influence in matters affecting the interests of society in general. Experience does not lead us to estimate the efficiency of different classes in promoting any public object, even where pecuniary support alone is in question, in the direct ratio of their wealth. Out of a given revenue in the hands of a dozen families in easy circumstances, we may in general expect a much larger amount of contributions for purposes of this kind, than when the whole is engrossed by a single very rich man. Accordingly, there can be no doubt, that the amount of money contributed annually by Unitarians, in their separate congregations, to the variety of useful institutions now almost universally attached to those congregations, and also to the different societies, academies, and other objects in which the whole body is interested, inadequate as it may still be in many respects, is very much greater at present than it was half a century ago.

But if this may be said even of the *pecuniary* support of useful institutions, how much more must it be true of the zeal, the intelligence, and other personal qualities of numerous individuals, employed in active labours for the spread of truth, and in the cause of religion and virtue!—labours often not to be purchased with money, and whose value is not to be estimated in money. It may have been, that in former times many of the older Presbyterian ministers cultivated a style of preaching less adapted than could have been wished to the tastes and wants of what are commonly called the *lower* class of their hearers. Among Dissenters they were distinguished for, and, perhaps, prided themselves on, their learning; and they may not have sufficiently considered in what manner the fruits of that learning were to be presented in the most profitable and acceptable shape, to what ought to be the bulk of almost every Christian audience. But we are disposed to flatter ourselves, that in this respect, also, a change for the better has been, and is going on, among the rising generation of Unitarian ministers. Taken as a class, there is reason to think that they preach not less than formerly to the reason, but more to the heart and the affections; and are accustomed to present the doctrines and motives of religion in a more truly evangelical, and, consequently, in a more impressive and popular form. Most unquestionably, there is nothing in Unitarianism itself to throw any peculiar difficulties in the way of this popular adaptation, or to weaken the practical efficacy of the Gospel in training its professors to the spirit of holiness and piety. On the contrary,

we think that it places the grounds both of love to man and love to God in a more distinct and intelligible shape than any other doctrine, and that when properly understood, it tends not to weaken, but very greatly to confirm the motives derived from the threatenings, as well as from the promises of the Gospel, to the diligent cultivation of the genuine Christian character. If there be any Unitarians in name and profession, upon whom it has not this effect, the fault is not in the doctrines or principles, but in themselves—on whom alone, therefore, the blame ought to rest. We have, however, abundant and satisfactory testimony from those who in affliction, adversity, sickness, and the hour of approaching or speedily expected departure, have flown to the consolation and support which it could afford, and have found them effectual.

Whatever change may have taken place in the average worldly and social position of many of our congregations, we cannot allow, and do not see the slightest reason to believe, that there is any corresponding change for the worse in the average amount of mental cultivation, in their ability to estimate, or in their disposition to receive and value, a religion addressed to the understandings of its votaries. They still contain as large a proportion as ever of that *middle class*, which always constitutes the true strength of every society; that portion in which we commonly find the highest standard of intellectual and moral improvement; an honourable pre-eminence, which it is likely to enjoy to a still greater extent as the facilities for acquiring knowledge of all kinds are increased, and more widely diffused. At one period it was not unfrequently objected to Unitarians, that their religion was too rational and intellectual in its character to suit the masses; and was fit to be addressed only to men of cultivated minds, accustomed to thought and reflection. We certainly cannot consider it as an objection, that it is most likely to be duly appreciated by such men; but neither can we admit, that it is for that reason, unsuited to the wants and circumstances of inferior minds. Nay, it might seem to be all the better fitted for them, inasmuch as it contains nothing but what is distinct and intelligible; nothing but what, though long hidden from the wise and prudent, may yet have been revealed unto babes. To the pious and well-disposed Christian, albeit untutored in the schools of human philosophy, it is not on that account the less fitted to suggest subject of holy thought and lofty meditation, leading him to converse with the spiritual and the infinite, training his soul to a familiarity with the exalted themes which are destined to occupy 'the spirits of the just made perfect' in the endless ages of eternity.

It has been objected by some, that the doctrine which encourages repentant sinners to rely on the *unpurchased* mercies of God, does not give so striking and impressive a view as could be wished of the evil of sin, and its hatefulness in the sight of a just and holy God. Those, however, who make this objection, do not sufficiently consider what the terms of this covenant of grace really are. We are authorized, through Christ, to expect the remission of sins upon repentance, but we are not authorized to expect any thing *without* repentance. Now what does a genuine repentance imply? Something more than a mere sorrow for the consequences of past transgression. It implies a deep and humiliating sense of past guilt, leading to a change of mind and heart, a rooting out of evil dispositions, repeated and impartial self-examination, increased care to guard against easily besetting sins; the avoidance of all occasions leading to their commission, a continued and prevailing desire to cultivate devout and holy affections, a regard to the divine law, and a careful study of the divine word. To all this must be added, when the case admits of it, *restitution*; 'Let the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity,' then He that is all perfect in justice and mercy hath declared that 'he shall live, he shall not die.' Ezekiel, xxxiii, 15.

We must say, we are at a loss to understand how any one, who seriously considers what all this amounts to, can accuse Unitarians of making light of the evil and malignity of sin, or of representing the Almighty as sacrificing the purity and holiness of his administration in freely pardoning the penitent offender. It would have been less surprising to hear it objected that this doctrine was too rigid, and drew the terms of the covenant closer than is consistent with the wants and imperfections of human nature. And we can readily conceive, that some of those who are accustomed to found their hopes of salvation, not on their own diligence to make their calling and election sure, but on the righteousness and transferred merits of another, may think that their doctrine points to a smoother, and easier, and pleasanter road. Not that any Unitarian is so absurd and presumptuous as to cherish the idea of *merit* on his own part towards Him, in whom alone he has his being, so as to conceive himself entitled to *claim* the happiness of a future state as a reward, or as wages for work done. This notion has been imputed to us by some, but without the shadow of a foundation. The free grace and mercy of God, as manifested in the glorious Gospel of Jesus

Christ, and this alone, is the ground of our hope; and herein we repose with full and assured confidence. Considering these as an adequate and rational ground of confidence, the consistent Unitarian Christian cherishes his faith as truly precious and worthy of all acceptation, in its efficacy, to furnish sufficient motives to the practice of all holiness and virtue, and to support him under all trials, with the well grounded hope of better things to come. But he does not, therefore, claim this as his *exclusive* privilege. He is ready to give the sincere and conscientious the right hand of fellowship; and if there be many who refuse to accept, or to offer it in return, he regrets it not so much on his own account as on theirs. He regards it as their misfortune, and as his own great and unspeakable happiness, that he is able to think better of them and their prospects, than their principles will permit them in consistency to think of him and his.

It has been alleged by some of its opponents, that Unitarianism is deficient in its practical and devotional tendencies; and invidious comparisons have sometimes been made of the habits and manners of Unitarians with those of other religious bodies, in support of this objection. On such a point, if we felt ourselves competent to speak, we should decline entering further, than to observe, that any inference of this kind, drawn from a mere difference of manners, must always be precarious, because the association of such peculiarities with diversities of religious character often depend on accidental circumstances, or the prevailing habits of the society or the place in which the parties live. Thus a mode of spending a portion of the Lord's day, which in Scotland would betray a great want of seriousness, or at least a blameable disregard of the feelings of those around us, may be perfectly allowable at Geneva. With respect to outward ordinances, or observances of any kind, Unitarians do not believe that these things have any efficacy in *themselves*, or constitute any part of religion, independently of their influence on the heart and life; but we will not undertake to say, that they have never allowed this unquestionably correct principle to carry them too far; and it may be, that individuals have been led in consequence to neglect valuable means of religious improvement, to their own serious disadvantage. But that any such imputation can be laid to the charge of the entire body, we see no reason to believe. Another circumstance must be borne in mind, if we allow ourselves to form an estimate on such a subject. Unitarians in general, have much less scruple than other Dissenters in partaking of the ordinary innocent amusements

and relaxations which are customary in the stations of life to which they respectively belong; and hence, to those who can look only at the outward appearance, there may be less to distinguish them from the bulk of the society in which they move. But if it cannot be alleged of them that they are less careful than others, to keep themselves unspotted from the world, we shall not allow that this difference, in any degree, affects their religious character. We need hardly add, that we protest *in toto*, against all such pretensions, by whomsoever they may be advanced, in this manner to sit in judgment on their brethren: and at all events, whether the imputation be well-founded or not, as far as individuals are concerned, we contend that if any nominal Unitarians are less careful than they ought to be, to cultivate the genuine graces of the Christian character, the fault lies with themselves, and not with their professed principles.

Ever since the Toleration Act, the Presbyterian Dissenters have generally taken an active, and often influential part in public affairs. As might be expected, their influence has most commonly been thrown into the scale of the Whig party, or by whatever name the leading supporters of more liberal public measures may have been known. Though happily exempted from persecution in its most formidable shape, they have always been subject to slights and disabilities which had a natural tendency to cool whatever spirit of conservatism they might have within them. To the two great political movements which expelled the House of Stuart, and established that of Hanover, the Dissenters as a body, and more especially the Presbyterians, largely contributed; and at every subsequent period they have constituted an important element (so to speak,) in the political character of the times. There have never ceased to be institutions and practices in the State, as well as in the Church, which appeared to them to demand reform, and thus the habit has been promoted of looking constantly beyond the things that are, to better things in prospect. They have felt themselves aggrieved by unnecessary and arbitrary restrictions: and thus has been nurtured the spirit of civil as well as of religious liberty, impelling them, as active and Christian citizens who remember that no man liveth to himself, to diffuse its blessings, and strengthen its safeguards, wherever their influence extended.

We know not exactly to what cause it is to be ascribed, but the fact is certain, that the Unitarians have in general exercised an influence, both in national and local politics, very considerably beyond what might seem to be due either to their numbers or external resources. Since the passing

of the Reform Act, the Unitarian members of the House of Commons have always outnumbered those from all other denominations of Protestant Dissenters put together. The same is true in the councils of most of our principal corporate towns, since a more popular element was infused into them by the Municipal Reform Act. And this, notwithstanding the very strong prejudice which almost every where prevails against their religious tenets, which numerous bodies, agreeing in almost nothing else, unite in denouncing and even holding up to public odium. And, also, notwithstanding the startling fact which had but recently been brought to light, that they were still to a certain extent under the ban of the law. From these causes it has happened, that many of the most remarkable popular movements,—for the abolition of slavery, the removal of civil disabilities and useless restrictions, have been very sensibly modified by their influence.

In the first age of Protestant Dissent, the Presbyterians were decidedly the leading denomination; and for more than a century after the Toleration Act, though no longer the most numerous party, they appear to have been permitted to retain this position on all occasions when the general body were called on to act in conjunction. In all joint applications to Parliament for the repeal of the Test and Corporation Acts, and for other extensions of religious liberty, their deputies took the most active and prominent part. Even down to the final repeal of those obnoxious statutes in 1828, this continued to be the case; though for almost a century it had been notorious, that in respect of the Trinity and other points of orthodoxy, they had departed widely from the standard of their forefathers. Mr. William Smith, a well-known and zealous Unitarian, was for many years the Chairman of the Deputies, to whom the management of affairs affecting the civil rights of Dissenters at large, was chiefly entrusted. Yet, at that time, the different members of that body appeared to act harmoniously together on matters in which their common interests were concerned; and it was not till a comparatively recent period, that the leaders of the more numerous section found it 'painful' to associate, under any circumstances, with their heretical brethren. Unitarians are almost universally favourable in theory to an entire separation between Church and State; and if it were now their lot to found a new political community, a civil establishment of religion would, of course, form no part of its constitution. But they are aware that in practice the appli-

cation of general principles must be modified by the circumstances of the case; and that in the present condition of this country, the state of public opinion, and powerful existing institutions and interests, would render it impossible to carry such principles into full operation. It must be added, that the spirit which has been shewn on several recent occasions, has led many of them very seriously to question, whether there would be any prospect of mending themselves by a change; and they are consequently now rather disposed

> 'To bear the ills they suffer,
> Than fly to others which they know not of.'

Hence they have taken little part in the 'Anti-State Church movement' lately set on foot, and so actively patronized by the Independents; though they cannot but wish success to all judicious and well-directed endeavours to enlighten the public mind on this most important subject,—to diffuse on all hands just and more rational principles than have hitherto prevailed, and to induce men to act on them calmly and consistently.

The history of the legal and civil position of Unitarians is a subject of considerable interest and importance, especially as connected with certain remarkable recent transactions. Their express exclusion from the benefits of the Act of Toleration, and the additional heavy penalties denounced against them in the 'Statute of Blasphemy,' which was concocted not many years after, have already been mentioned. There is reason to think that this last persecuting law was a step beyond what the spirit even of those times could bear; for though the press at that period teemed with Unitarian publications, (chiefly anonymous, it is true, but which might, doubtless, have been traced without difficulty, to their authors or publishers,) and though not long afterwards men of no less distinction than Clarke and Whiston were clearly within its range, to say nothing of many others of inferior note, there is not, we believe, a single instance upon record, of its being put in force against any Unitarian. To all practical purposes it seemed so completely dead and buried, that many objected to the agitation of the subject, when Mr. William Smith's bill to repeal it was brought forward in 1813, on the plea that it was superfluous and unwise to revive the memory of that which had altogether passed into oblivion. It might almost seem as if subsequent events had shewn it to be unwise, when the result, instead of immediately placing Unitarians in

the same legal position as all other Dissenters, which there cannot be a doubt that the Legislature intended to effect, and which the Unitarians imagined had been effected, appeared to render them more insecure than before. The principle of law in the interpretation of trusts, previously unsuspected, but now fully established by the decisions in the Hewley and Wolverhampton cases, that no trust can be maintained at the present day in its application to any purpose which was illegal at the time when the trust was made, and that where no opinions are specified in the trust-deeds, they must be presumed, in spite of the most notorious facts to the contrary, to have been such as were then legal, evidently renders it impossible, by any thing short of an Act of Parliament, to establish the title of Unitarians to chapels and other property held in trust, of an older date than the year 1813, when they were, for the first time, formally admitted to the benefit of the Toleration Act. Not only were they liable to be deprived of those older places whose original founders were Trinitarians, or persons with respect to whose opinions on disputed points there might be some doubt or uncertainty; but from those also of later date, which were admitted on all hands to have been founded by Unitarians, or even by the very parties at present in possession, they were liable to be ejected by any persons connected or not connected with the congregation, or even with the neighbourhood, who chose to file a bill in Chancery for that purpose. That such is or was *the law*, we can no longer presume to call in question, because it has been so decided by the highest authority; that it is a principle founded in justice or reason, is a point on which we may still be permitted to form an opinion. One thing at least is clear; that in almost every case in which parties, not previously tolerated, are at any time admitted to the possession of legal privileges, they must at the period of such admission be already in the occupation of places of worship, of schools, of charities and bequests of various kinds. Without something of this kind, it is scarcely conceivable that they should exist as a party at all. It seems reasonable, therefore, to presume that the legislative act which gives them a legal existence, virtually establishes their title to property of this description actually in their occupation, since it is otherwise liable to be defeated to a very considerable extent in its intended purpose. And yet, in so doing, according to this doctrine, it commits a flagrant injustice; because the law says it is impossible to suppose that the original founders or testators intended their property

to be applied to any illegal use. The Legislature, therefore, in thus acting, are guilty of a perversion of the trust from its original intent.

The whole controversy that has taken place on this subject, is a notable example of the 'glorious uncertainty of the law.' It is an undisputed historical fact, that a large portion of the early Presbyterian congregations, believed to have been originally Trinitarian, altered their views on doctrinal points within the life-time of the original founders; or, at least, of the first race of trustees, at a period when there could not be the slightest difficulty in ascertaining what the intentions of the founders were. At that period there were, of course, disputes and schisms, and secessions without number; but we do not hear of a single instance in which the seceding minority entertained a thought of invoking the aid of the Court of Chancery on their behalf, seeking to expel the present occupants on the ground, either that they had diverged from the faith professed by their fathers, or that to avow the opinions they had now adopted amounted to a crime in the eye of the law. The chapel in Essex-street was founded in 1778, expressly for Unitarian worship; among the first trustees were Mr. Serjeant Heywood, and Mr. Lee, afterwards Attorney-General. Certainly these learned men had no idea that it might at some future time be *presumed* that the place was intended, not for Unitarian, but for Trinitarian worship. Nay, whatever we may now think of the principle upon which these cases were finally decided, either in a legal point of view, or as estimated by the standard of reason and common sense, it is quite evident, that the judicial authorities themselves, before whom these cases were argued, were not, in the first instance, prepared to recognize the principle above stated as an acknowledged and well-established rule. If it had been so, we might have expected them to put a stop *in limine* to the lengthened and tedious discussions introduced on both sides, relating to points which it afterwards appeared had nothing to do with the question. The whole dispute was reducible to a simple argument, one member of which was an established rule of legal practice, and the other an historical fact, which no one attempted to call in question. The conclusion, therefore, was equally undeniable: and instead of being debated over and over again for a series of years, might have been settled in two minutes. The whole case would have been comprised in this single syllogism:—The law will not sanction the application of trust-property to any purpose which was illegal at

the time when the trust was made; Unitarian worship was illegal when these trusts were made; therefore, &c.

This alarming discovery—for, we repeat, it was a *discovery* to all parties—being made, 'it became manifest, that henceforward the chapels, burial-grounds, and religious property, of the Anti-trinitarians, derived from their forefathers, and upheld and added to by themselves, could be retained only on sufferance. Though their possession had for upwards of a century been undisturbed and unquestioned, yet, according to these decisions, it appeared to be without the sanction of law; and not only were there parties anxious to avail themselves of this new judicial light, and to involve in litigation the possessors of numerous chapels, but it was found that, whether attacked or not, none of the property affected could even be repaired for want of a good holding title.'* Nay, so anomalous was the state of things produced by the decisions, that the parties at present in possession could not even surrender the property except through the intervention of a Chancery suit, in order to determine who were entitled to receive it,—a question, by the way, much more easily asked than answered. Upon the whole, the impartial and candid, even of those who had been concerned in forming and pronouncing those decisions, were ready to acknowledge that they involved great hardship and practical injustice, for which the law, in its present state, or the state into which it was now brought, afforded no remedy. On a due representation of the case, they, therefore, willingly concurred in applying the only effectual remedy which could be suggested, in an express Act of Parliament. A bill was accordingly brought in by the Government, and carried through both Houses by large majorities, the purport of which was first to place all chapels built, and endowments made by Unitarians, prior to the passing of the Acts by which they are now formally admitted to a legal toleration, on the same footing as they would have been if these Acts had been in existence at the time when the said chapels and endowments were created; and secondly, in all other cases in which no peculiar doctrines are specified in the trust-deeds, to provide that the usage of the congregation for twenty-five years shall be held to be sufficient evidence of the purposes for which the chapel, &c., may continue to be held.

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* Debates on the Dissenters' Chapels Bill. Introduction.

This Act furnishes a practical remedy for the grievance complained of, and is certainly a very important extension of religious toleration; though it must be confessed that it still leaves the law on this subject in a somewhat arbitrary and inconsistent state, which we venture to predict will in process of time create no small confusion and difficulty among certain large and numerous bodies, whose present members seem to have no suspicion of the predicament to which they are rapidly approaching, and which, in all probability, will require a fresh interference of the Legislature to prevent *summum jus* from becoming *summa injuria*.

On the recent occasion the conduct of the Government was certainly deserving of all praise. The aggrieved party was almost to a man opposed to them in political opinions, and far from being formidable either in numbers or influence; while on the other hand, the parties who were banded together in a vehement opposition to their proposed measure, were very numerous, and, to all appearance, much more powerful. They could, therefore, be influenced in bringing forward the Dissenters' Chapels Bill, by no other motive than a determination to adopt the course which they felt to be just and right. The discussions which arose on the question in both Houses of Parliament were in a high degree interesting; and in some respects, we may almost say, even more satisfactory and encouraging, than the measure itself. The enlightened and liberal sentiments expressed by almost all the leading statesmen of all parties, display a prevailing spirit which, there is good reason to hope, will continue to manifest itself on other occasions, and to animate the proceedings of our Legislature when they have to deal with measures affecting the most important interests of other religious communities. They shew not only a surprising knowledge of the facts of the case, but a readiness to enter into the spirit of our institutions and principles, which it must be acknowledged that few of us were prepared to look for; and as far as this measure is concerned, many of them appear to be decidedly in advance of the people at large, in a just view of the principles which should govern the conduct of public men in reference to such questions. Unhappily, they are so hampered by party and class interests, and by a multitude of established, not to say antiquated, institutions, that it would be impossible for them fully to carry out in practice all the sentiments and principles they have professed, even if we could imagine that they would be themselves disposed to act upon them consistently, and follow

them out to their legitimate consequences. But this is not to be supposed. It would be inconsistent with the view which all history gives us of the gradual march of opinion in its influence upon human affairs. General principles are often acknowledged in the abstract by one generation, who pass away and leave it to their successors to act upon them. And even *they* will seldom be prepared to carry them into uniform operation; the consequence of which is, that we almost always find, in the institutions of a state or the practice of mankind, especially in periods of rapid advancement, the strangest mixture of reformation, based on sound and enlightened principles, with the remnants still maintaining their ground, of superstitions and prejudices handed down from an age of comparative barbarism.

What the results may be of the recent change in the legal position of Unitarians, as far as their future prosperity as a 'denomination' is concerned, it would be presumption to anticipate. It depends, of course, entirely on their own preparedness to avail themselves of the new and improved circumstances, for the wider and more effectual dissemination of the truth. We would gladly hope that the result will be beneficial, both on those who have received and on those who have conceded the boon. We accept it in humble and grateful reliance on a wise Providence, under whose direction it will, doubtless, be made to work together with other instruments of progress, for the promotion of just principles and liberal sentiments, in conformity with the true spirit of the Gospel, and the increasing spread of a genuine civilization.

UNITARIAN GENERAL BAPTISTS.

An account of the rise and progress of Unitarianism among the English Nonconformists would be incomplete, without a reference to the history and present state of the General Baptist churches.

There is every reason to believe that the earliest Anti-trinitarians in this country, at the very dawn of the Reformation, were Baptists, or as they were then called, Anabaptists. Many to whom this latter name was given, came over from Holland and Germany, of whom several suffered at the stake as martyrs to their principles. In 1550 the Arian doctrine is said to have been spreading with such rapidity as to alarm the ruling powers; and it appears that the greater part of those who endured the fiery trial in the reigns of Edward VI., Elizabeth, and James I., were at once Unitarians and Baptists.

At the passing of the Toleration Act, the Baptists formed the third of the leading parties, or denominations, of the Dissenters. They were divided into two classes, agreeing in their distinctive tenet, or rather practice, of adult baptism by immersion, but differing as to the extent in which they went along with the prevailing orthodoxy of the times. By far the larger class were thorough-going Calvinists; limiting the redemption which is by Christ to the elect only, while the other party maintained that it was destined for all mankind. Hence the former were called Particular, the latter General, Baptists. This difference, and the discussions which arose upon it, naturally led this party to the adoption of more liberal views on other points of doctrine, corresponding very nearly to what is called Arminianism; and the same influences which have already been pointed out as operating on the Presbyterians, were equally visible in the subsequent progress of the General Baptists to a much wider deviation from the original standards of their party. Indeed, there is reason to think, that a considerable portion of this body had adopted Arian principles, at a time when such opinions were not openly professed among the Presbyterians, by any except the more learned and inquisitive; who commonly take the lead of the main body in all important movements of this nature. Certain it is, that the celebrated Emlyn, when he took up his residence in London, after the persecution he had experienced in Dublin, found no admittance to any Dissenting pulpit except that of the Baptist congregation at Barbican, occupied successively by two of the most

distinguished men of whom their denomination can boast, Gale and Foster. The former was one of the most learned men among the Dissenters of his time, and his Reflections on Wall's History of Baptism is one of the works of highest authority in vindication of his leading tenet. Gale was intimate with Whiston, Emlyn, Lord Chancellor King, and others, among the most eminent men of their time for liberal principles and theological learning. He was a zealous asserter and patron of universal liberty; a warm opposer of all human imposition in matters of religion; and, as we might reasonably expect, his name is found in the list of non-subscribing ministers at Salters' Hall.* The character of Foster, as a highly popular preacher, and an able and successful champion of revelation, in opposition to the Deistical writers of his day, is well known; and in later times the names of Bulkley, Toulmin, Wright, Evans, and others, have served to keep up the reputation of the body to which they belonged.

The numbers of the old General Baptists were never large, and various causes have contributed to their decline; particularly the formation of a new and distinct body of General Baptists, maintaining Trinitarian opinions in connexion with the Arminian principle, from which the name is derived. Occasionally, where congregations of Unitarian Baptists and Presbyterians existed in the same neighbourhood, it has been felt in process of time by both parties, that the grounds of union and agreement between them were more numerous and important than their single point of difference, and they have, consequently, united. This has been the case at Taunton, Moreton Hampstead, Newcastle-upon-Tyne, York, and several other places.

Dr. Foster appears to have separated from the congregation at Barbican in consequence of their refusal to admit to the Lord's table persons who had not been baptized in their manner. At present, however, it is believed that the Unitarian Baptist churches almost universally adopt the practice of what is called 'open communion;' rejecting no professing Christian, of whatever denomination, who is desirous of joining with them in celebrating the death of their common Saviour. An Annual Meeting of delegates from the different churches, called the General Assembly, is held every Spring in London.

In 1837 a periodical called the Unitarian Baptist Advocate, was commenced under the editorship of Mr. Marden, the respected minister of the chapel in Worship-street, London; but was only continued for three years.

* Unitarian Baptist Advocate, vol. i. p. 11.

ANTI-TRINITARIANISM IN ENGLAND.

[The Editor, aware that some difference of view exists among those who are generally known by the name of Unitarians, in England, applied to a friend eminently qualified to afford a just statement; and has been permitted to make use of the following extract, from a letter written by him on another recent occasion.]

I will endeavour to represent, as fairly as I can, what I consider to be the distinctive features and fundamental principle of the faith and worship now prevalent amongst English Unitarians. Differences of opinion on some not unimportant points, confessedly exist; and these I shall not omit to notice. The great peculiarity in the constitution of our churches, is their rejection of human formularies of faith. They recognise the religion of Jesus Christ as a divine communication to mankind—an all-sufficient rule of belief and practice; but they leave each generation, as it comes, to interpret Christianity for itself from the original records of the New Testament. Thus the principle of progress and development is the fundamental constitution of our Societies. We esteem this a great privilege, and the most honourable distinction of our body. How this distinction has become hereditary amongst us, will be best explained by a brief reference to our early history. Our class of dissenters originated in that section of the old Puritan party, which was distinguished by the name of Presbyterian, because their forefathers in the time of the civil wars had contended for the national establishment of that form of church government in preference to the Episcopalian. But before the passing of the Toleration Act in 1689, this had ceased to be a point of primary importance among them. Fortunately, as we think, for their posterity, at the time of the foundation of their places of worship, a large proportion of which are now held by Unitarians, there was a considerable division of opinion among the Presbyterians, and a strong disposition to search freely into the meaning of Scripture, which kept them from rigidly defining any form of doctrine in their trust deeds, and made them more anxious to secure freedom of worship, and the great Protestant principle of the right of private judgment. It is probable, that many of them did not foresee all the consequences of establishing this

principle; but in the consistent application of it, their successors have undergone, and have expressed, continual modifications of opinion—at first pretty generally Trinitarian, then Arian, and now, since the days of the celebrated Dr. Priestley, almost universally Unitarian. In consequence of this change of opinion, our claim to property inherited from the ancient Presbyterians, has been challenged by the orthodox parties of the Dissenters; and on this ground, some years ago, while the law was unsettled, a large estate left for religious purposes was taken from Unitarian trustees and thrown into Chancery, where its appropriation still remains undecided. But by an Act of Parliament, which was passed in the year 1844, we have been confirmed in the possession of our chapels, school houses, and endowments, and the principle of internal development peculiar to our religious institutions, has been distinctly recognised by the legislature.

With regard to our actual opinions—as we have no public creed, as we lay more stress on broad general principles than on particular doctrines, and as different views certainly prevail amongst us, it is, of course, difficult to describe them with the precision which would be possible, were there any book that could be appealed to, as authoritatively recording them. I may, however, affirm, in general, as a correct representation of our present belief—that we receive Christianity as a religion of divine origin, and regard Jesus Christ as the last and greatest of the prophets, completing and terminating the preparatory dispensation of Moses, and establishing in place of it, a religion for universal humanity. We further agree in considering God, the supreme Father, as the only proper object of religious worship, and as a being of essential love and mercy, who requires no other propitiation from frail and erring man than a penitent and humble spirit; and a will earnestly devoted to his service. In Christ we receive the highest form of spiritual excellence, in which are at once manifested to us the holiness and benignity of the Being, in whose name we believe he spoke, and a model of human virtue after which we should constantly aspire. Cleaving to his spirit and example, we take to be the sure road to everlasting life. But, although by the contemplation of Christ, we feel ourselves better able to conceive of God in his moral relation to mankind, and constantly offer up our prayers to God through him—yet we regard it as contradictory to the first principles of natural religion and the plainest commands of Scripture, to address worship to Christ, who is himself a creature, and, as most of us regard him, in nature a man. The doctrinal

points therefore on which we feel ourselves most at variance with other Christians are, first, the doctrine of the Trinity, according to which the Father, the Son, and the Holy Spirit are to be worshipped as equal and co-eternal God, making up the idea of Deity amongst them; secondly, the worship of Christ; and thirdly, the common doctrine of the Atonement, according to which, God is declared unable or unwilling to forgive the truly penitent without the satisfaction made by the sufferings of Christ to his offended justice. For none of those doctrines, as they are popularly understood, can we find any satisfactory warrant in the language of the New Testament; and besides this, the first of them seems to us to involve a self-contradiction; the second strikes at what we deem the fundamental doctrine of religion; and the third we cannot reconcile with our notions of the paternal benevolence of God. More difference of opinion exists among us, as to the degree of authority which is due to the literal meaning of the words of Scripture. Some are of opinion, that whatever can be clearly shewn to be taught by Christ and his Apostles, must be received with unquestioning deference as a divine command; another, and I am inclined to believe, an increasing party, think, that it is rather the *spirit* than the letter of Christ's religion—the great general principles of faith and conduct embodied in his teachings and life, which should be embraced as divine; that in the application to the events and persons of his own time, as described in the New Testament, these principles have been largely modified by the popular belief and opinions then prevalent among the Jews; and that, therefore, studying the Christian Scriptures with the same free and unprejudiced spirit as we should any other writing of an equal antiquity, it should be an object to separate in them the permanent from the transient; the eternal truth which is designed for all ages and countries, from the fleeting form of opinions which has only a relative value for the state of society in which it is sincerely entertained.

With respect to the miraculous, which enters so largely into the narratives of the New Testament, the great majority of Unitarians in this country take it in its literal sense, and regard it as a superhuman confirmation of the truth and divinity of the doctrines therein contained; making it, in fact, the great and only certain distinction of a divine revelation from a merely human system. There are some, however, and I must confess myself to be among the number, who cannot go to this extent. We believe in direct revelations of spiritual truth from God, and in the

divine origin of the Gospel. Convinced, from the calm, deliberate testimony of our own hearts and minds, of the intrinsic truth and excellence of Christianity; persuaded there must have been a divine power and presence in the workings and teachings of Jesus of Nazareth, and unable, by any process of interpretation or criticism that has yet been suggested, to remove the supernatural from the Christian narrations, without destroying their very texture, we take it, unexplained, for the sake of the precious truths and great example which are involved in it; but it is not to us the primary basis of our faith. We dare not make it a *sine qua non* to the acceptance of Christianity as a Divine system; and feeling, the more we comprehend the spirit of the ancient world, how widely different were its conceptions of moral and religious truth, and even of the fidelity of historical narration, from those which now prevail; and further observing, how obviously some of the miracles recorded in the New Testament possess rather a symbolical than an historical character, we judge it the wiser course, to rest the evidence of Christianity on deeper and firmer grounds, to suspend an absolute judgment on this difficult and mysterious question, and without discussing it, in the present state of knowledge, in our public assemblies for worship and edification, to leave it open for calm and serious investigation among the learned and philosophical.

I have already mentioned the absence of all ecclesiastical tribunals among us. Every separate church manages its own affairs by its own freely-elected officers; raises its own funds; chooses and pays its own ministers. Our form of worship is simple, consisting usually of prayer offered up by the minister alone in the name of all the people; of hymns in which all the congregation join, often aided by an organ and a choir; and of a sermon enforcing the duties of life, and the hopes and consolations of religion, by the principles of Christianity. In some of our chapels, a liturgy, or printed form of prayer, in which both the minister and the people take a part, has been adopted in preference to the simpler form of devotion just described. Of ceremonies, in the common sense of that word, we have very few. It is customary, in most of our families, on the birth of an infant, to assemble the friends and the kindred, and dedicate the child to God as a future disciple of Jesus Christ, in the rite of baptism. We also, periodically, express our love and reverence for Christ, as the founder of our faith, and our great spiritual Instructor and guide, in the Lord's Supper. The churches of neighbouring districts occasionally

assemble for a joint religious service, to exchange friendly sympathies, and to strengthen each other in what is holy and good; but we all meet on perfectly equal terms; no one exercises any authority over the rest.

I was deeply interested, sir, and affected by your letter; nor have I been less so, by the different communications I have received from Mr. ———. I rejoice to see a movement among good and earnest men in any quarter towards the recognition of those great and eternal truths which, I trust, will bring us all at last, beyond the grave, if not on earth, to the united worship of our common God and Father, and to the joint pursuit of the high objects of our immortal destiny. It is time that we rendered homage, in something more than mere words, to the doctrine of human brotherhood, and to the worth of that spiritual nature which we have all, of every creed, received from our Creator. We, Christians, whose great Master taught us a better lesson, have a long and heavy account against us of insults and injuries to our brethren of Israel, which, I conceive, we cannot better attempt to wipe off, than by candidly holding out to them a hand of fraternal recognition in all their efforts to assert the moral dignity of their nature, and to attain, by the guidance of reason and conscience, to truth and freedom, and spiritual communion with God. I would have no compromise on either side. I am decidedly a Christian; with growing years, I feel increasing reverence for Christ, and increasing comfort in the hopes and principles which he has given me; but I do not, therefore, expect that you should all at once come round to my point of view, and see things just as I see them. I cannot forget, that the excellent Mendelsohn still clung to his Mosaism, after all the earnest reasonings and expostulations of his friend Lavater. Let us each stand by our present convictions, and allow them to grow up and expand silently within us; and we shall each be acceptable to God, and come to a more entire and permanent union of faith and feeling at last. Nevertheless, I delight to trace in the documents that have been transmitted to me, some points of obvious affinity between the views of your friends and the principles of what I sincerely regard as the purest form of Christianity You speak of the elements of eternal truth in the words of the ancient prophets, and you cherish these as the germ of true religion, in contradistinction to the externality and formalism of the ceremonial law. We, Christians, equally discover in these venerable oracles the seeds of heavenly truth which sprang up, as we believe, and yielded their perfect fruit in the ministry of the prophet of Nazareth. In Jesus Christ,

we recognise the spiritual link which connected the old world with the new—the prophet of humanity—the centre and symbol of human brotherhood. May all find, at last, a point of union and sympathy in him, no longer seen through the distorting medium of the creeds of a barbarous age, but contemplated with the serene affection and calm devotedness of pure and truthful minds.

ANTI-TRINITARIAN CHURCHES IN CONNEXION WITH JOSEPH BARKER.

It is worthy of remark, that where the Sacred Volume has been allowed to be its own interpreter, and the mind to judge for itself, unshackled by creeds, the result has been the formation of Anti-trinitarian opinions. Most of our readers will have heard of the distinguished Hindoo, the Rajah Rammohun Roy. He was educated in the religion of his country and his forefathers, a system of pagan idolatry. His powerful mind, however, burst through the barriers of prejudice, and he worked his way into the regions of light. He carefully studied the Bible, he compared its simple and sublime teachings with the doctrines of the Brahmins, and rose from the investigation with a lively admiration of the loveliness of Christianity, and a decided conviction of its truth. That he might the better understand the records of divine truth, he read them carefully in the original tongues. He published a selection from the books of the New Testament, under the title of '*The precepts of Jesus the guide to peace and happiness.*' As this work contained not a word of what are called the peculiar doctrines of the Gospel, it was attacked by a trinitarian missionary in India. Rammohun Roy wrote in its defence, and expounded his views of Christian doctrine formed from the careful study of the Bible alone. These views did not include the doctrine of the trinity. The Bible to him had revealed no such doctrine. Without a knowledge of the controversies of the Christian world, and of the varying and conflicting interpretations of Scripture, he sat down to its examination with the simple desire of learning its contents, and he rose from that examination a believer in God and in Christ, but not a Trinitarian. His defence* of the views thus derived from the simple, unaided teachings of Scripture, forms about the best Anti-trinitarian work ever published.

In another part of this volume it is shewn, that a large sect in America, who have discarded human creeds, and taken Christ as their only master in religious truth, and who on this account refuse any designation but simply that of 'Christians,' have also failed to discover the doctrine of the trinity in the teachings of him whom they receive as the Way, and the Truth, and the Life.

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* See his first, second, and final Appeal to the Christian public.

In the early part of the present century, a popular and laborious preacher, Joseph Cooke, was expelled from the Wesleyan connexion for an alleged departure from the faith of the founder of Methodism. He and the friends who adhered to him in the hour of persecution, resolved to 'search the Scriptures;' and to abide by their instructions, whatever might become of the creeds drawn up by fallible men. The doctrines of popular orthodoxy one by one gave way before the test of pure Scripture, and without knowing that there were any others in the Christian world of like sentiments, they became anti-trinitarian. And several societies in Rochdale, Newchurch, Padiham, and Rawtenstall, originating from this simple adherence to Scripture at that time, are flourishing at this day.*

A still more recent and extensive secession from the ranks of orthodoxy, arising out of the renunciation of human creeds, and reliance upon Scripture alone, is found in the rise of the 'Christians,' in this country, with Joseph Barker at their head. They have rejected the authority of creeds, and have gradually given up their belief in the peculiar doctrines of orthodoxy generally, though some retain their early faith.

Mr. Barker was formerly a preacher in the Methodist New Connexion, and he distinguished himself by his unwearied diligence in the discharge of his duties, and the loving manner in which they were performed. 'His simple, unaffected mode of address' (remarks one who was a fellow-labourer with him in the ministry of the New Connexion) 'rendered him popular with the multitude. His pointed heart-stirring addresses made sinners weep under the word, and many through his instrumentality were added to the body with which he was associated. The works which he published were eagerly read, and his writings produced a powerful impression. He published a periodical; wrote every leading article himself; and wrote or transcribed nearly the whole of the smaller articles; did all the book-keeping and packing himself; lived ten miles from the printers; wrote and published sermons and did the work of his circuit; lectured about a hundred times in a year on Temperance, &c.; travelled thousands of miles; and little, if any, less than two thousand miles on foot; held public discussions; bought and sold thousands of books; wrote hundreds or thousands of letters; visited the sick; conducted classes; instructed young men, and engaged in a variety of labours which cannot be detailed.'

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* See John Ashworth's Account of the Rise and Progress of the Unitarian Doctrine, &c.

From the commencement of his career he manifested the character of a Reformer. In the 'Christian Advocate,' a Wesleyan newspaper, he wrote several letters on the propriety of holding open Conferences. He argued that good men have no need to court secrecy in their proceedings. But his conduct in this respect was not approved by the leaders of the sect.

He strenuously advocated the propriety of teaching writing in Sunday schools on the Lord's-day, on the ground that to do so was a work of mercy, and that works of mercy are a proper employment for the Sabbath-day.†

He recommended many reforms in the New Connexion, which soon brought upon him the hatred and opposition of those who were determined to keep things as they were. One of the greatest crimes he committed was the recommendation in his periodical, entitled the 'Evangelical Reformer,' of Dr. Channing's works, and this would, doubtless, have been sufficient for his expulsion, had not the leader of the opposition been aware that his influence was such as to endanger the safety of the Connexion.

Mr. Barker also gave offence by his determination to express his sentiments without restraint. He said 'Science is infinite. The books which have hitherto been written, contain only the seeds and first unfoldings of knowledge. The truth that has been told hitherto, is but a brief and imperfect introduction to truth's whole story. It is but the title page, or a few lines of the table of contents, to the infinite and almost unopened volume. The universe is still unexplained; the works of God are still unread; the illimitable and boundless stores of knowledge are as yet almost untouched. The flood gates of the infinite and eternal ocean have just been opened, but the streams are as yet but slight, and partially distributed. There remains enough of the water of life to form a thousand streams, and a thousand thousand more. If I am not mistaken, there are thousands of books to be written yet better than any that have been already written; and thousands of books will be written after them, richer and better still. The day will come, as it seems to me, when every man and woman on earth will be readers. The struggle between truth and error will extend and become universal. Blind faith and human authority will cease, and every man will think and judge for himself.'

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* See his interesting tract, 'Teaching the Children of the Poor to write on the Sabbath Day, proved to be in perfect agreement with the Word of God,' &c. By Joseph Barker, Manchester, 1837.

It is not to be supposed that a man possessing such an ardent love for liberty and knowledge, and for an entire change in the efforts hitherto made for their extension, could long remain in peace in a creed-bound sect. Charges of unsoundness of doctrine were from time to time brought against him, which he met by the use of Scriptural phraseology in the statement of his opinions. At length he was formally tried, condemned, and expelled, on these charges:

I. 'For denying the Divine appointment of baptism, and for refusing to administer the ordinance:

II. 'For denying the Divine appointment and present obligation of the Lord's Supper:

III. 'For his declared opposition to the Beneficent Fund:

IV. 'For having announced the formation of a book establishment, thereby engaging in worldly business, contrary to rule (Section 10, 4, General Rules) and by this means opposing the best interests of our Book Room.'

Being entirely freed from the authority of Conference, and the thraldom of creeds and Connexional institutions, Mr. Barker published his views with greater freedom than ever. He established a new periodical, called the 'Christian Investigator,' in the conducting of which he was aided by Mr. William Trotter, who had been expelled for entertaining similar opinions with him, and by Mr. Thomas Smith, who sympathised with them principally in their views on the Wealth Question. After a short career this periodical was given up, and a new one established, under the name of 'The Christian,' under the sole management of Mr. Barker, to appear at such intervals as suited his convenience. At the same time he issued a number of Tracts on the Hired Ministry, on the Atonement, on Original Sin, on the Trinity, &c., in which he opposed fearlessly and powerfully the doctrines of orthodoxy, and the established usages of the sects.

Many left the Connexion on his expulsion, particularly in the churches at Newcastle-on-Tyne, Gateshead, Bradford, Staley-Bridge, Mottram, and Newton. A numerous body, with near thirty preachers, separated from Conference in the Staffordshire Potteries. Considerable secessions took place at Hawarden, Stockport, Dukinfield, Oldham, Leeds, Delph, Mossley, Hirst, Ashton, Manchester, Pendleton, Bolton, Bramley, Huddersfield, Berry Brow, Paddock, Lindley, South Shields, and in many other places.

There are at present about 200 Societies, with an average of about 30 members each. There are varieties of opinion among them; but in general the doctrines of original depravity, satisfaction to divine justice by a vicarious sacrifice, the trinity, and justification by faith alone, have been displaced by the doctrine of the divine unity, and the free unpurchased mercy of God, and the other tenets usually styled Unitarian.

Since Mr. Barker has expressed his heterodox views, Mr. Trotter and many others have ceased to labour in connection with him. Many still retain orthodox notions, who remain in connection with Mr Barker, the basis of union being that of faith in Christ as the teacher and Saviour of mankind, and universal toleration in religious opinions.

Some of the churches are perfectly free from sectarian organization.

Many of the churches practise church discipline, and have a form of receiving and cutting off members.

In some places a number of churches form themselves into districts for mutual assistance.

In some churches they have no settled arrangements respecting preaching &c., the members of the church regarding it a duty to instruct one another.

In some places they have preachers' plans drawn up, which are quarterly, or half-yearly; by this method a number of churches may be supplied with teachers, there being generally twenty or thirty preachers on each plan.

Mr. Barker makes a vigorous use of the press in disseminating what he holds as truth, and has been of immense service in bringing down the price of valuable publications, and placing them within the reach of the poor. This has been a great and successful object in his philanthropic labours. His cheap editions of Channing, of Penn, of Todd, of Law, and of others, are in the hands of thousands, who would otherwise, in all probability, never have obtained the works. His labours in this point are worthy of all praise.

His exertions in travelling and lecturing have also been great and praiseworthy; and many minds both in Ireland and in the middle and South of England have been aroused and quickened by his living voice.

He has excited great attention by his calm, clear, and powerful addresses wherever he has gone. The Socialists found him their ablest opponent. In many public discussions has he stood up as the champion of our common Christianity in opposition to their assaults; and it may with justice be said,

that he has always retired from the combat with honour; and delightful instances are not wanting of the renunciation of infidelity in consequence of its overthrow by his powerful arm. His 'Plain Man's Defence of Christianity', (price 3s.) and his 'Christianity Triumphant,' are valuable works in answer to the popular objections of the day.

The labours of this zealous, able, and devoted reformer, are calculated to infuse new life and energy into the Unitarians of this country, by whom he has generally been received with sincere sympathy and good will.

It is very evident that the aristocratic formalism of the Presbyterian section of this body is not suited to the spirit of the masses of our population. And if the doctrines entertained by the Unitarians are to make any considerable impression upon the popular mind, there must be a greater conformity to popular feeling and modes of action. This element the spirit and labours of Mr. Barker are calculated to introduce and to foster; and thus may he essentially serve the cause of freedom, liberality, and religion.

Some of Mr. Barker's notions on the other hand appear crude and injurious. There is in his movements no provision for the regular maintenance of public worship; he himself sets aside the use of public prayer and singing, though many of his friends do not follow him in this; there is no general system of organization, no means of duly drawing out the social elements of our nature in connection with religion. True, (to use a remark of the Rev. J. J. Tayler, in his interesting and valuable work 'A Retrospect of the Religious Life of England,') *it is the spirit that quickeneth*, the spirit, that creates the kingdom of God within us; but the church, united with its risen and glorified head, the church, with its social offices, and its common voice of thanksgiving and prayer, cherishes that spirit, and constitutes the outward medium of spiritual communion among men.'

And another writer of kindred spirit, Dr. Henry Ware, (see his life, page 159) remarks that 'The great principle on which the prosperity and edification of the church must depend, is the principle of association, union, sympathy, co-operation. The church is in its very essence an association. Its very design and constitution is to effect the purposes of personal improvement, and to extend the influence of religion by mutual counsel, aid, and co-operation; hence the apostles emphatically call it one *body*, and its members, *members one of another*.'

If this be forgotten, and instead of a constant union in worship and action, Christians only meet infrequently at the table of the Lord, this

primary purpose is lost sight of, and it cannot, therefore, be expected that the greatest religious prosperity should be attained. When Jesus framed the model of his church, he in a manner set the example, the first example of that union by systematic association, which has since extended so far, and has wrought such powerful effects in the world. Is it then consistent that the church should be the first to relinquish this principle? And must it not be expected to become weak and inefficient by abandoning it, just in proportion as it first became strong by adhering to it?

Unless this principle of association is more completely and systematically combined with the movement of Mr. Barker and his friends, it is probable that many will pass away, as some have already done, to the old system of the sects, or, what is worse still, to the worldliness of a state of mere unsettledness or indifference to all religious institutions and practices. And it is a matter of very questionable good, merely to render people dissatisfied with their present means of religious improvement if you furnish them with nothing better. It was the aim of our great Master not so much to destroy as to fulfil. His true followers will never rest satisfied with negation and destruction; but whilst they endeavour to uproot error, will feel most confidence and happiness in the culture of a spirit of seriousness and devotion, of humility and mutual edification.

ANTI-TRINITARIANISM IN THE NORTH OF IRELAND.

Protestant Dissenting Congregations have now existed in the North of Ireland, for more than two hundred and thirty years, and very generally in connection with that form of church government which is called Presbyterian. They were founded at a period when there was no established custom among the Presbyterians of the Island, requiring assent to any human articles of belief. The country was involved in such ignorance and confusion, that the advocates of the Protestant Reformation felt it necessary to cultivate a spirit of mutual forbearance, not only amongst themselves, but with the members of every communion. That this was not always the case is much to be lamented. This forbearance became more needful, as not only the ministers, but most of the people who were comprised in these Presbyterian Societies, were from various parts of England and Scotland; and, no doubt, brought with them different opinions respecting controverted points of doctrine and discipline.

The introduction of the Westminster Confession of Faith into the General Synod of Ulster, in the year 1705, (the Synod having then been formed for a considerable time,) excited serious dissatisfaction in several ministers and congregations, and, instead of producing uniformity, occasioned heartburnings and unpleasant debates; being a restriction upon Christian freedom, and bringing reproach upon the word of God, as if it were an imperfect rule of faith and duty. This setting up of human authority in Protestant Churches, and yet condemning it in the Church of Rome, is shamefully inconsistent, and has retarded the progress of the Reformation.

In consequence of this restriction upon Christian liberty, several ministers and congregations separated from the General Synod, in the year 1726, and formed themselves into the Presbytery of Antrim. These churches have now for more than a century maintained the sufficiency of Scripture and the right of private judgment, in the concerns of religion. Nor did their separation enable the Synod to rivet the chains of human contrivance upon all who continued in its connection. In one Presbytery, subscription was gradually laid aside, in another it was modified, and in all so explained,

as made it, for many years, a mere name.* The revival in the General Synod, of subscription, constrained the ministers and congregations of the Remonstrant Synod to leave that Body in the year 1829, and to stand fast in vindication of their religious rights and liberties. Their struggles have been crowned with much success, and numbers are, from year to year, joining their communion.

As to the exact time when Anti-trinitarian views began to prevail in the North of Ireland, it is now impossible to say. Though all Anti-trinitarians derive their religious principles from the Bible, which is a much older book, and of much more authority than any *human formula*, the holders of these views were for a long time, in Ulster, distinguished by the name of *New-lights*. The majority of the people, however, who used this phrase, did not precisely know what was meant by it; further than that it was intended to convey some share of reproach.

From the middle till towards the close of the last century, this phrase was applied to Drs. Colville, of Dromore, Campbell, of Armagh; Bruce of Belfast, and Nelson, of Kilmore; and also to the Revds. Samuel Barber, of Rathfriland; Thomas Cumming, of Armagh; Boyle Moody, of Newry; Nathaniel Shaw, of Banbridge; Andrew Craig, of Lisburn; John Lindsay, of Ballymena; William Montgomery, of Ballyeaston: Samuel M. Stephenson, M. D., of Greyabbey, John Bankhead, of Ballycarry; and Adam Hill, of Ballynure, all of whom were able ministers in their day and generation; and men of great moral worth and social influence.

These ministers, and a number of their contemporaries, were no doubt Anti-trinitarians, and inculcated their opinions, as was also the mode for a long time in England, rather indirectly than otherwise. To this mode of instruction Dr. Bruce, who preferred the direct manner, was in a great measure an exception. But those who now maintain that all Anti-trinitarians, especially ministers, should make an open, fearless, and direct avowal of their opinions, ought to recollect, that the persecution of the pious, learned, and reverend Thomas Emlyn, of Dublin, and the severe

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* In some instances, *to save appearances*, the following formula was subscribed:—'I believe the Westminster Confession of Faith contains the essential doctrines of Christianity, and as such I subscribe it:'—A.B. This formula could be subscribed by every Unitarian in Christendom; but if to it had been added,—'and several doctrines which are opposite to the essential ones,' then the meaning of the formula would have been discerned.

pains and penalties to which persons became liable in Ireland, who should impugn the doctrine of the Trinity, until the year 1817, were more than an apology for the divines who pursued the indirect method of inculcating their doctrinal views.

In later times, and even before the repeal of the cruel and tyrannical Act, which made it *felony* to preach or write against the doctrine of the Trinity, as set forth in the Articles of the Church of England, several ministers stood forward and assailed this doctrine, both in the pulpit and out of it, as contrary to the express and repeated affirmation of the Old and New Testament Scriptures. The most fearless in this way were the Rev. Dr. Montgomery, of Dunmurry, and the Rev. Fletcher Blakely, of Moneyrea; who, for thirty six years, have been the uniform advocates of civil and religious liberty, and the intrepid opponents of Calvinism and its kindred doctrines. It is due to the memory of the late Revds. William Porter, of Newtownlimavady; John Mitchel, of Newry; and Nathaniel Alexander, of Crumlin; to state, that these upright and worthy men, in common with several of the brethren, cordially joined the pastors and people of Dunmurry and Moneyrea, in the maintenance of Christian freedom, and the avowal of the doctrine, that "there is but ONE GOD, THE FATHER".

It is worthy of particular notice, that, in almost all the localities, in Ulster, where the first Presbyterian Congregations were erected, in these very places many of the descendants of the early advocates of Protestant Dissent have become Anti-trinitarian in their opinions. Such is the case at Broadisland, now called Ballycarry, at Templepatrick, at Antrim, at Larne, at Holywood, at Killinchy, and Carrickfergus.

The number of Anti-trinitarians in the North of Ireland, is now considerably above thirty thousand; who, it must be admitted, are among the most opulent, peaceable, loyal, and best educated inhabitants of the country. In connection with their congregations there are several well enclosed burying grounds; a number of efficient schools for giving instruction in general and classical education; many well-attended Sunday schools for the accommodation and improvement of the children of the humbler classes, and a few libraries. Their Meeting-houses are plain substantial buildings; and are, without exception, in respectable order. In them the Lord's Supper is administered twice every year, at common communion tables placed in the aisles; and the attendance on each occasion is about one fifth or one sixth of the number of persons belonging to each congregation. In some

of the larger congregations, such as Dromore, Killinchy, Monyrea, Downpatrick, and Banbridge, the communicants number from two hundred and twenty, to four hundred and forty. Several, however, communicate only once in each year, otherwise the attendance at the supper would be considerably increased.

The following tabular return will be found to give a pretty correct list of the Anti-trinitarian ministers of the North of Ireland; the names and situations of the several and respective congregations; and of the number of souls in connection with each Society. No attention has been paid to the age of any minister, nor to the rank or standing of any congregation, in making out the return.

COUNTY OF ANTRIM.

MINISTERS.	POST TOWNS.	CONGREGATIONS.	NUMBER OF SOULS.
W. Bruce, . J. Scott Porter,	Belfast, . .	1st Belfast, . .	450
J. Porter . .	Belfast, . .	2nd Belfast, . . .	989
D. Maginnis .	Belfast, . .	York-st., Belfast, .	275
C. Porter. .	Larne, . .	Larne, . . .	1539
J. Carley . .	Antrim, . .	Antrim, . . .	985
W. Heron . J. Hall . .	Ballyclare, .	Ballyclare, . .	726
G. Hill, . .	Crumlin, . .	Crumlin, . . .	956
Dr. Montgomery,	Belfast, . .	Dunmurry, . .	1146
R. Campbell, .	Templepatrick,	Templepatrick, .	1297
W. Glendy, .	Carrickfergus, .	Ballycarry, . .	1455
A. Montgomery, T. Smyth, .	Glenarm, . .	Glenarm, . . .	498
T. Alexander, R. Hall, . .	Larne, . .	Cairncastle, . .	365
J. N. Porter, .	Carrickfergus .	Carrickfergus, . .	290
F. McCummon	Ballymena, .	Ballymena, . .	185
J. M'Fadden, .	Ballymoney, .	Ballymoney, . .	238
J. Compton, .	Larne, . .	Raloo, . . .	437

COUNTY OF DOWN.

J. Mulligan .	Moira, . .	Moira, . . .	526
D. Whyte, .	Downpatrick, .	Ballee, . . .	1260

MINISTERS.	POST TOWNS.	CONGREGATIONS.	NUMBER OF SOULS.
A. Orr	Kirkcubbin,	Ballyhemlin,	348
W. J. Doherty,	Comber,	Comber,	278
J. McCaw,	Saintfield,	Ravara,	245
S. Watson,	Killinchy,	Killinchy,	2257
J. Watson, W. O. M'Gowan	Greyabbey,	Greyabbey,	965
S. Moore,	Warrenpoint,	Narrow-water,	194
F. Blakely,	Belfast,	Moneyrea,	1789
W. Crozier,	Ballynahinch,	Kilmore,	763
J. Davis,	Banbridge,	Banbridge,	1447
H. Alexander,	Newry,	Newry,	1242
W. B. Minniss,	Dromore,	Dromore,	2287
S. C. Nelson,	Downpatrick,	Downpatrick,	1785
D. Watson,	Clough,	Clough,	761
J. Osborne, H. Moore,	Newtownards,	Newtownards,	1192
C. J. McAlester,	Holywood,	Holywood,	462
	COUNTY OF DERRY.		
J. Montgomery,	Newtownlemavady	Newtownlemavady	338
	COUNTY OF TYRONE.		
D. Gordon,	Strabane,	Strabane,	83
	COUNTY OF LOUTH.		
J. Lunn,	Carlingford,	Carlingford,	103

In addition to these returns, which have been made out with much care, it is well-known, that, besides the number of Anti-trinitarians who reside in various parts of the country, and who are precluded by distance from joining any particular society, there is a floating population connected with a majority of the above congregations, that would, if included in the calculation, considerably increase the list of the Anti-trinitarians of Ulster.

Nine new and thriving congregations have been erected in this Province within these fourteen years, and there is little or no doubt but that others will soon be formed.

The following is the course of studies recommended by the Irish Anti-trinitarians, and followed by young men preparing for the ministry in their

churches. The course, as recommended, is carried on, partly *before* entering College, and partly *after* three sessions, of six months each, spent in the study of the usual collegiate undergraduate branches of literature and science.

COLLEGE ENTRANCE EXAMINATIONS.

English Grammar and Composition.

Geography, Ancient and Modern, and the Elements of Astronomy.

Arithmetic.

Ancient History of Greece and Rome—or at least an acquaintance with the leading eras and principal transactions.

Greek and Latin—the same as the Entrance Course in Dublin College, viz.:—Homer's Iliad, first eight Books; the Gospels of Luke and John, and Acts of the Apostles, in the New Testament; Xenophon's Anabasis, first three Books; Virgil's Æneid, first six Books; Horace; Juvenal, Sat. iii. x. xiii. and xiv.; Terence, Andria, and Heautontimorumenos; Sallust; Livy, first three Books.

If due attention be paid to the state of Education, on entrance, and afterwards, on receiving a General Certificate, or Degree in Arts, the intermediate time may be occupied with Examinations, Monthly or Quarterly, on the Old Testament History, with Milman's History of the Jews, and with reading the Gospels and Acts, in the original; attending to the Structure of the Language, the Course of Events, the Geography and Antiquities, &c.: and, during the Summer months, the History of the Jews, from the closing of the Scripture Canon, to the Christian era; also, a compendious view of the surrounding Monarchies and Empires.

Theological Course.

First Half-year, from November to May.

To attend carefully to the business of the Hebrew Class, and to the Divinity Lectures (also, to the Ecclesiastical History Class.) At the February meeting of Presbytery, to be examined on one half of Paley's Evidences; at the May meeting, to be examined on the other half; and to produce testimonials of attendance on the Lectures prescribed. [Note.—That, if the student shall have studied Hebrew, during one Session of his undergraduate course, he shall have a portion of the Hebrew Scriptures prescribed for examination.]

Second Half-year, from May to October or November.

At the August Meeting, to be examined on Lowth's Isaiah (Newton or Keith, on the Prophecies), and the Epistle to the Romans, in the original; with the condition of the Roman Empire, at that period.

At the October or November Meeting,—the History and Geography contained in the Acts, with the Supplementary History of the Apostles, to their death, from Greenwood or Cave. Paley's Horæ Paulinæ, and 1st Corinthians, in Greek.

Third Half-year, from November to May.

Further attendance on Divinity Lectures and Ecclesiastical History. At the February Meeting, to be examined on one-half of Horne's Abridgment, and 2nd Corinthians, in Greek; and the political condition of Greece, at that period. Exercises in Composition, prescribed at October meeting, to be produced.

At the May Meeting, remainder of Horne's Abridgment; Epistles to Galatians, Ephesians, and Philippians; and progressive Exercises in Composition, prescribed at the February meeting.

Fourth Half-year, from May to November.

At the August Meeting,—Epistles to Colossians, Thessalonians, Timothy, and Titus; with the History of the first three centuries, from Mosheim or Waddington; Exercises in Composition, prescribed at May meeting.

At the November Meeting,—Epistles of James, Peter, John, and Jude; with the History of the Councils of Nice and Trent; and of Huss, Wickliffe, and the Lollards. Composition as before.

Fifth Half-year, from November to May.

At the February Meeting,—Revelation; with History of the Reformation in Germany, Switzerland, and England; Exercises in Composition, viz.,—Public Discourses on prescribed texts or subjects.

At the May Meeting,—Works prescribed on the Roman Catholic Controversy; the History of the Puritans; Evans's Sketch of Different Denominations; Discourses for the Pulpit.

On presenting themselves for receiving the Certificate of the Presbytery, that they are qualified to enter into the Ministry (commonly known by the name of license), they are to undergo an examination on the Epistles to the Hebrews, in Greek; on the 53rd chapter of Isaiah, in Hebrew, and the

Septuagint; on the Evidences: on Paley's Sermons, viz.,—2nd and 5th of Occasional; and some work on Pastoral Care.

Recommended for private reading, and for forming the beginning of a Library;—Paley's Works; Chalmer's Evidences; Locke's Reasonableness of Christianity; Leland's Deistical Writers; Campbell, on the Gospels; Locke, on the Epistles; Macknight, on ditto; Waddington's or Mosheim's Church History; Schleusner's Lexicon, or Robinson's; Butler's Works; Whitby's Five Points; Neal's Puritans, or the Abridgment; Bishop's Marsh's Lectures on Theology; Chillingworth: Newton on Prophecy, &c., &c.; Horne's Abridgment; or Alexander, on the Canon of Scripture.

ANTI-TRINITARIANISM IN THE SOUTH OF IRELAND.

The Protestant Dissenting Congregations in Dublin, and the South of Ireland, avowedly Unitarian, are the following: Strand Street, and Eustace Street, Dublin; first congregation of Clonmel; first congregation of Bandon; and first congregation of Cork.

There was a congregation of Protestant Dissenters founded in Dublin, in the reign of Queen Elizabeth, consisting chiefly of families of English Puritans, and some Scottish Presbyterians. Of this religious Society there is no existing record, and the traditionary account is meagre and unsatisfactory. During the civil war that desolated Ireland in the reign of Charles I., its members suffered in common with their brethren in all parts of the country, and many of them were scattered abroad. When the rebellion was subdued by the forces of the Commonwealth, the Presbyterian Congregations revived; and under the Protectorate of Cromwell, though they had been steadily opposed to the government, and solemnly protested against the trial and execution of the King, they were allowed to live undisturbed, and enjoyed the benefits of that religious toleration which he had the wisdom and magnanimity to practise.

The passing of the Act of Uniformity, and the other intolerant proceedings consequent upon the accession of Charles II., drove numbers of men, distinguished for their piety, and learning, and moral worth, from the bosom of the Established Church, and added to the ranks and the influence of Nonconformity in Ireland. Amongst these holy confessors were the first ministers of the congregations now assembling in Strand Street, and Eustace Street, Dublin.

STRAND STREET.

The congregation of Strand Street, formerly assembling in Wood Street, is of great antiquity, and can boast of a long succession of eminent Ministers. Amongst the earliest of these were the Rev. Stephen Charnock, and the Rev. Edward Veal, who had both been fellows of Trinity College, but felt themselves constrained, by conscientious motives, to join the persecuted Protestant Dissenters.

They were succeeded by a man of great celebrity, Dr. Daniel Williams, who was unanimously chosen minister of the congregation in 1667, and discharged its duties with much acceptance for twenty years. During the arbitrary reign of James II. he was exposed to great danger from his warm attachment to the principles of the Reformation; and having removed to London, in 1687, contributed his best efforts in promoting the glorious revolution of 1688. He was chosen Lecturer at Pinner's Hall, as successor to his intimate friend, the venerable Richard Baxter ; and died in 1716. He founded and endowed the Dissenters' Library in Red Cross Street, London ; instituted exhibitions for six students in Glasgow College, from South Britain, intending to become Protestant Dissenting Ministers ; allocated the interest on one thousand pounds to promote the preaching of Christianity in the Irish language, and bequeathed a large property for other pious and charitable uses.

The Rev. Joseph Boyse, who had been domestic chaplain to the Countess of Donegall, a lady of great piety and a zealous Dissenter, was chosen colleague to Dr. Williams, in 1683, and continued minister of Wood Street congregation for forty five years. He was a man of learning, and talent, and worth, and acquired great celebrity by his writings. He published a work 'On the proper office of a Christian Bishop,' which the Episcopal Bench, finding it inconvenient otherwise to answer, obtained a vote of the Irish Parliament to have publicly burned. This abortive attempt at persecution failed in its object, and was followed by the increased respect of enlightened men of all religious denominations.

We have now reached a very important point in the history of this congregation, viz: the short, but eventful ministry of that venerable confessor, the Rev. Thomas Emlyn. He had succeeded Mr. Boyse, as chaplain in the family of the Countess of Donegall ; and having been repeatedly and warmly invited, accepted the co-pastorship of the congregation of Wood Street in 1691. His religious opinions were those commonly called Arian, but in his discourses from the pulpit controversial subjects were avoided. His silence on the doctrine of the supreme Deity of Christ awakened the suspicion of some zealous orthodox members of his congregation, who privately waited upon him, and questioned him as to his opinions on that point. Being thus interrogated, he felt it his duty explicitly to avow his belief, that the God and Father of our Lord Jesus Christ is alone the Supreme Being, and that his Son derives his excellence and authority from him. In consequence of

the unpopularity of these opinions, and the unkind interference of his brethren in the ministry in Dublin, he was induced to resign his pastoral charge, and retire, for a season, to England. It was during this period that he published his celebrated work, 'An Humble inquiry into the Scripture account of Jesus Christ,' which was the occasion of his cruel and iniquitous persecution. Though his brethren in Dublin had acted very harshly toward him, they were not parties to the legal injustice of which he was made the victim. The prosecution was instituted by an over zealous lay member of another denomination of self-called orthodox Dissenters. Mr. Emlyn was indicted for blasphemy, and his trial conducted in a manner the most arbitrary and tyrannical. To make the scene more imposing, and to overawe the Jury, the two Archbishops of Armagh and Dublin sat upon the bench, and the Chief Justice told the Jury, if they acquitted the defendant, 'My Lords the Bishops were there.' Intimidated and borne down by these threats, the Jury reluctantly brought in a verdict of guilty, and Emlyn was sentenced to suffer one year's imprisonment, to pay a fine of one thousand pounds, and to lie in prison till it was paid. After sentence, he was publicly led round the Four Courts with a placard on his breast, stating his crime, and exposing him to the scoffs of an ignorant and prejudiced people. For more than three months he was kept a close prisoner in the house of the under sheriff, and then hurried away to the common goal, where he was confined for about five or six weeks in a close room, containing six beds, where he lay, the companion of the unfortunate and the criminal. His health having suffered from this treatment, on his petition he was removed to the prison of the Marshalsea, where he remained till July 1705. His late colleague Mr. Boyse, taking compassion on his misfortunes, interested himself to procure his liberation; and the fine being reduced to £70, which was actually paid into the Exchequer, this good man was restored to freedom. It is worthy of remark here, as indicative of the tender mercies of Churchmen, that the Archbishop of Armagh, the Queen's Almoner, who was entitled to one shilling in the pound upon the whole fine, for some time insisted upon his claim, and afterwards, with difficulty, was prevailed on to accept a composition of £20 instead of £50. Thus, two years confinement in a prison, the payment of a fine very oppressive to him in his poverty, and his deprivation of office as minister of a respectable congregation, were the penalties he suffered for the calm and temperate expression of his conscientious opinions.

The persecution of Emlyn awoke the sympathies of his people; many of them visited him within his prison walls; they heard there the doctrines, for the maintenance of which he was made to suffer; and the seed which he had planted in the bitterness of his soul, and watered with his tears, sprung up, and yielded good fruit. The congregation of which he had ceased to be the minister, on the death of Mr Boyse, some years after, chose as his successor that most distinguished man, the Rev. John Abernethy, "whose name gave such eclat to the Arian doctrines in the beginning of the last century;" and the pulpit of Emlyn has since that time been filled by a succession of eminent Unitarian ministers. The names of Duchal, Bruce, (father and son) Moody, Plunket (father to the celebrated Lord Plunket), and Armstrong, are in all our churches; and their principles are ably sustained by the present ministers, the Rev. W. H. Drummond, D. D., and the Rev. G. A. Armstrong.

The official return of the members of this congregation is, families 100, which, at the calculation of five to a house, makes 500 individuals. Under the care of the congregation is a school, in which a number of boys, varying in amount from thirteen to twenty-eight, are boarded, clothed, educated, and, when qualified, apprenticed to useful trades. There is also a female daily school, average attendance 70; and a Sunday school, attendance 30.

EUSTACE STREET.

The first ministers of this congregation, were the Rev. Samuel Winter, D.D., Provost, and the Rev. Samuel Mather, senior fellow of Trinity College, Dublin. These having withdrawn, with the greater number of their flock, from the parish church of St. Nicholas, on the passing of the Act of Uniformity, founded the Protestant Dissenting Congregation of New Row, which in 1729 removed to their present house of worship.

The congregation of Eustace Street has had the privilege of a succession of worthy and eminent ministers; amongst whom the Rev. John Leland, D.D., was particularly distinguished. His learned works, in support of Divine Revelation, are deservedly held in very high esteem. 'He discharged the duties of his character as a minister of Christ, with great diligence and fidelity; and by an indefatigable application to reading and study, and the great improvements he made in all useful knowledge and

literature, which afterwards appeared in his writings on different subjects, he attained to high reputation, not only among his own friends and hearers, but in the learned world, among persons of all denominations.' The Rev. Philip Taylor, also, grandson of the celebrated Dr. John Taylor, Norwich, sustained the high character of his family by his acquirements, his talents, and his worth. He was a steady and consistent Protestant Dissenter, of Unitarian opinions, combining a warm attachment to his own principles with perfect liberality towards men of other creeds, and with great amenity of manners. On his retirement from the more laborious duties of the ministry, in 1828, the congregation presented him with two costly pieces of plate, with the following inscription. 'Presented by the Members of Eustace Street Congregation of Protestant Dissenters, to their beloved Pastor, the Rev. Philip Taylor, on his retirement from the active duties of his pastoral office, after the prolonged and faithful ministry of fifty-one years; in testimony of their personal affection for him, and in gratitude for his ever-anxious, kind, and benevolent solicitude for their spiritual welfare and temporal happiness.' He died Sep. 27, 1831.

The present senior pastor is the truly venerable Joseph Hutton, who now, in the 58th year of his ministry, and retired from its more active duties, occasionally officiates, and illustrates, and adorns, by precept and example, the pure faith of Jesus. The junior pastor is the Rev. J. C. Ledlie, D.D.

The subscribing members are 45, to which may be added the names of 60 others enjoying the religious privileges, but not entitled to a voice in the management of the affairs of the congregation ; making in all, a list of 105.

There is a Female School attached to the congregation, and supported by its funds, in which there are at present twenty-one girls boarded, clothed, and educated, and intended, when they shall have respectively reached the age of fifteen, to be apprenticed. Two very respectable female Teachers have the charge of this Institution ; and a Committee, including the ministers, exercise a constant and careful supervision over every department.

In their Alms' House there are twelve poor widows lodged, and principally supported, out of the weekly collections, and other charitable funds.

There was formerly a Male School, in which twenty boys were boarded, clothed, and educated, and afterwards apprenticed to useful trades, supported partly by funds, and partly by an annual collection. On the passing of the Irish Poor Law, this latter support being considerably diminished, the

Governors of the charity thought it expedient to allow their permanent funds to accumulate, and thus, at a future day, to make them independent of public contributions. For this purpose the establishment was temporarily closed. In the mean time, that vexatious and expensive Chancery suit, of which the public has heard so much, by which strangers and aliens, under the cloak of religion, attempted to plunder them of their congregational properties, involved them in costs amounting to upwards of £2,000; interfered with their plans, and crippled their resources. This difficulty, however, is likely soon to be removed, and the school re-opened, under new and more favourable auspices.

The congregations of Strand Street and Eustace Street, from their formation till the present day, adopted as their bond of Christian Union, a belief in the Holy Scriptures, as the only rule of faith and practice, and the most ample recognition of the right of individual judgment; and to the credit of these efficacious principles, it may be stated, that their history, so far back as can be traced, presents one unbroken chain of christian harmony. They enjoyed to the utmost extent their religious liberty, and cheerfully conceded the same privileges to those who differed from them. They humanely, and in the true spirit of the Gospel, applied their charitable funds for the improvement and the relief of the necessitous, without distinction of sect or of creed; envying none, condemning none; but meekly and unostentatiously following the path of Christian duty, as the only path to Heaven. This tranquillity, however, was broken in upon by the restless spirit of fanaticism, combined with the love of power, and the love of money. The existence of Unitarian congregations provoked the bitter hostility of the former, and their ample funds awakened the insatiable cupidity of the latter. A bold and vigorous attempt was made by unscrupulous men, to get into their hands properties to which they had no just claims. In October, 1842, proceedings in Equity were instituted against these two congregations, in the name of the Attorney General for Ireland, at the relation of strangers, aliens in country and religion, who never had the slightest connexion with either of them, for the purpose of depriving them of their houses of worship, communion plate, funds and endowments, transmitted to them from their forefathers, and carefully preserved and augmented by themselves; upon the alleged ground, that they held doctrinal opinions at variance with those which the law might presume to have been held by the ministers and people at a very remote period.

In reply to these allegations, it was clearly shown, that in none of their grants, or endowments, from the earliest period, is there contained any clause binding these congregations to the profession of any peculiar doctrines, or in anywise interfering with the enlarged principles of liberty, and the right of private judgment. And that even, could it have been shown that there had been a departure from the doctrinal opinions held by the founders of these religious societies, such variance was in no way inconsistent with the original principles on which they were formed; which, taking the Holy Scriptures as their only rule of christian faith and practice, did not require the profession of any other creed, but were wisely adapted to worshipping communities, that were for ever to enjoy perfect religious freedom.

It was also proved, that many of the endowments were created by members of these congregations, some of whom are still living, at a time, when these congregations entertained, and were known to entertain, Unitarian opinions. Yet in the face of all these admitted facts, the Chancellor, coerced by the iron grasp of an obsolete statute, or an intolerant precedent, intimated his doubts that he should be obliged to pronounce a decree to deprive the congregation of the *whole* of their funds, including those contributed *by persons avowedly holding Unitarian opinions.* Though there had been no departure from the terms of the trust in any one instance shown, or any abuse of the charities so much as insinuated, they were on the point of being deprived of their houses of prayer, in which they had so long worshipped—of the funds for the support of their ministers—for the education and maintenance of poor children—and to relieve the aged, and "those who had none to help them." Nay, the fund which had been created by the congregation, whilst acknowledged as *Unitarian*, for the support of the widows of their ministers, was unblushingly, and rapaciously grasped at by the spoliators; and these men, like the Pharisees of old, would 'have devoured widows' houses, and for a pretence have made long prayers.'

Thus the Court of Chancery was moved, virtually, to cast out four ministers, three of whom were far advanced in years, of blameless lives, upon the cold charity of the world, and to rob their helpless families of that provision which Christian benevolence had raised, when they themselves should be sleeping in the dust.

The cry of such injustice and cruelty spread throughout the land; a wise

and paternal Government mercifully interposed to prevent the perpetration of so foul a wrong; and by carrying into law 'the Dissenters' Chapel Bill,' snatched the prey out of the jaws of the spoiler, and inflicted a deep and incurable wound upon religious intolerance.

THE CONGREGATION OF BANDON, COUNTY OF CORK.

This congregation was founded by Puritans, chiefly from Bristol and its neighbourhood, and their first minister, of whom any record can be traced, was the Rev. Mr. Harding, who was ordained to the pastoral charge in 1679. The forms of the English Presbyterians are still observed in the Chapel at Bandon, and the Hymn Book long in use is that edited by Kippis and Rees. At what particular time the congregation became avowedly Unitarian, it would be now difficult to trace; the change of opinion, as in other cases, was no doubt gradual, and the natural result of inquiry unfettered by human creeds and confessions of faith. There is reason to believe that their third minister, the Rev. Mr. Clugston, who was ordained in 1745, was a Unitarian. He was the only son of the venerable Josias Clugston, of Larne, in the county of Antrim, one of the founders of the Presbytery of Antrim, that little band of excellent and enlightened men, who, in 1726, by successfully resisting popular prejudices, and ecclesiastical tyranny, laid the foundation of that perfect religious freedom, which, at this day, is firmly upheld by the non-subscribing Irish Presbyterian Churches.

Mr. Clugston was succeeded by a very distinguished man, the Rev. Mr. Hazlitt, father to the celebrated writer and painter; who after about two years' residence in Bandon, emigrated to the United States, and ultimately settled at Wem, in Shropshire. Of his opinions, his talents, and acquirements, it is unnecessary to write, as his name is well known in the history of English Unitarians. He was succeeded at Bandon, by the Rev. Mr. King, a Unitarian, who retired from the more active duties of the ministry in 1823; when the Rev. W. Hunter, a talented and zealous supporter of the same opinions, was appointed his assistant, and eventual successor.

The congregation of Bandon has suffered much, partly by intermarriages with members of the Established Church, which generally are unfavourable to the cause of Dissent, but chiefly by the local decay of manufactures and trade. Want of employment has forced a great many of the Congregation to emigrate. The numbers at present are about fifty.

THE CONGREGATION OF CLONMEL, COUNTY TIPPERARY.

The congregation of Clonmel appears to have been a joint chaplaincy, instituted by a few respectable families, the followers of Cromwell, located in that neighbourhood; and was never very numerously attended. Of its early ministers nothing is known beyond the names. Its fourth minister was the Rev. Mr. Jackson, who in 1726, as Moderator of the Presbytery of Munster, signed a resolution approving of the conduct of the Presbytery of Antrim, when driven out by the intolerance of the General Synod of Ulster, because they refused subscription to human creeds and articles of faith.

Mr. Jackson was succeeded by Mr Mears, about 1730, who had been Minister of Newtonards, in the county of Down, and was afterwards one of the ministers of Strand Street, Dublin. He published an excellent catechism for children, which has been frequently reprinted, and is still used in some Unitarian Congregations.

In 1789 the Rev. W. Campbell, D.D., Presbyterian minister of Armagh, was removed to Clonmel. He was a very learned divine, and distinguished controversalist. Dr. Woodward, Bishop of Cloyne, in the year 1786, had published a work on the state of the Irish Church, in which were some harsh and unwarrantable observations on the principles and conduct of the Presbyterian Body. To these Dr. Campbell replied, with great spirit and ability; vindicating, by an unanswerable appeal to historical facts, the character of the Irish Presbyterians from the aspersions cast upon them.

This controversy excited much public attention at the time; and the Sub-Synod of Derry, and the Presbytery of Dublin, presented Dr. Campbell with suitable addresses expressive of their gratitude for his services in their cause.

Their present minister, the Rev. James Orr, was ordained in 1833, and is an enlightened, steady, and zealous supporter of Unitarian opinions.

At what particular time Unitarianism became the doctrine of this congregation, it would be now difficult to trace. The principles of religious freedom by which they were animated, during the ministry of Mr. Jackson, must have been very favourable to enquiry; and the fruits shortly appeared in the appointment of Mr. Mears, and subsequently of Dr. Campbell, who were both Unitarians.

The numbers of the congregation at present are fifty five.

PRINCES STREET, CORK.

The congregation of Cork is of old standing, reaching back to the date of 1675. It never was at any period highly Calvinistic, being contented, even in its primitive days, with the modified system of Baxterian orthodoxy. Having passed through the usual course of gradual enlightenment, it reached the point of its highest attainments and prosperity from the year 1790 to the year 1815, during the ministry of the Rev. Dr. T. D. Hincks.

At that time a considerable number of the rich, 'unattached,' attended the religious services in Princes Street. The effeteness of the Established Church drove a good many thither, who live by 'respectabilities,' and the Church of England had then no character at all; and they were retained by the ministry of Dr. Hincks, who by his strong good sense, unsectarian preaching, distinguished literary eminence, and mild and amiable manners, gathered around him a numerous and influential congregation.

During the ministry of Dr. Sloane, after the resignation of Dr. Hincks, the congregation ceased to be prosperous. When Dr. Sloane was elected one of the pastors of the congregation; he professed to hold Anti-trinitarian opinions, and under that character was recommended to the Unitarians of Cork. For many years after his appointment, his public services were in accordance with those views, and though never very efficient, had the merit of being inoffensive. The milk-and-water system was attended with its usual results, and the congregation gradually languished.

When those iniquitous proceedings were instituted to plunder the Irish Unitarians of their chapels and endowments, Dr. Sloane was suddenly roused into energy, but his new-born zeal took a quite different course from what might have been anticipated. He then, for the first time, professed himself to be a Trinitarian, and a believer in the Westminster Confession of Faith, whose dogmas he had formerly denounced from the pulpit in Cork, as unscriptural; and he openly leagued himself with the men who were most violently opposed to his former associates and friends, and signed a petition against the Dissenters' Chapel Bill. In reference to these matters, the congregation, at a meeting regularly convened, passed the following resolution,—

"That the members of this Vestry, far from regarding a change of belief, if the result of honest conviction, as deserving of censure, maintain, on the contrary, the true Protestant principle, that the right of private

judgment, and of free enquiry, founded on the Holy Scriptures, are the inalienable privilege of all. But they must at the same time declare, that a minister who came amongst them us a concealed Trinitarian, or, as they rather hope and believe, a professing Arian ;—who entered without hesitation an Arian Synod ;—succeeded one Unitarian minister, and united himself as co-pastor with another ;—whose declarations under his own hand, years after his settlement, and whose public ministrations were all confirmatory of the opinion previously entertained of his religious sentiments ;—would have better upheld, to use his own words, 'his character, both as a minister and a man,' had he honestly confessed to his congregation his change of opinion, whenever it took place, rather than have made choice of the highly objectionable mode of publishing his belief to the world, which he had adopted."

The congregation at length agreed to pension off Dr. Sloane, whose services had ceased to be acceptable or useful amongst them ; but the dissensions consequent on these proceedings have done serious injury ; and the retiring salary, which they continue to pay to him, presses heavily upon their resources.

Their present minister is a Mr. Whitelegge, a decided Unitarian : and their numbers are about one hundred.

Dublin, and the South of Ireland, are not favourable to the growth of any kind of Protestant Dissent. The great mass of the people is Roman Catholic, and strongly wedded to, and securely guarded in their religious opinions : and the aristocracy are principally of the Establishment. Between these conflicting parties there is little room or encouragement for minor sects. The consequence usually is, that any of the humbler classes who may happen to be located amongst them, are gradually absorbed by the numerous and very zealous Roman Catholics ; whilst the higher orders naturally fall into the ranks of the fashionable Church.

The little progress, if not positive decline, of Dissenting principles in this part of Ireland, has sometimes been laid at the door of Unitarianism. But if blame is to be attached, it should be to the absence of all doctrinal preaching in former days. The Clergy, in general, held liberal opinions, but they kept them to themselves, and were satisfied with that somnolent neutrality which creates and fosters religious lukewarmness and indifference. The Laity were taught to look upon the Presbyterian Meeting House as a sort of Chapel of Ease to the Established Church ; and hence, when interest,

fashions, or other inducements tended to lead them away from the altar of their fathers, their religious convictions did not throw any impediment in their path.

Some of the most orthodox Congregations in the South of Ireland have become extinct; and the few that still exist show but feeble symptoms of vitality. An influx of Scotch settlers has for a time appeared to infuse life into some localities; but the causes already mentioned have ere long produced their natural effects. The seed implanted in their minds in early life may have sprung up, and lived for a season, but in an atmosphere so uugenial, it soon fades and withers away. The new settlers, according as they prosper in life, or decline in their worldly circumstauces, ere long become blended with the different classes of the surrounding population.

The Irish Unitarian Christian Society was established in Dublin, March 17, 1830, and was principally composed of the Ministers, and many of the respectable members of the Congregations of Eustace Street and Strand Street. Its object was to awaken sympathy and co-operation among Unitarians in Ireland; to distribute publications, both doctrinal and practical, inculcating just views of religion; to extend Unitarian Christian worship; to maintain the rights of conscience, and to effect any other object that might, from time to time, appear conducive to the promotion of pure religion.

This Society was instituted chiefly through the exertions of the Rev. James Martineau, then one of the Ministers of the Congregation of Eustace Street, in those dark and troublous times when the spirit of intolerance, after the slumbers of a century, awoke, like a giant refreshed, and by every power it could wield, unscrupulously tried to overwhelm all those who asserted and vindicated perfect religious freedom.

The Unitarian Society is composed of Christians of different shades of opinion—some of them believing in the simple humanity of the Holy and Blessed Jesus—and others holding that he was a pre-existent Spirit, who dwelt with God before this world was, and came from the bosom of the Father, to enlighten and to purify, and thus finally to save mankind from sin and its attendant miseries. They all agree in rejecting the Athanasian Creed, and its kindred and dependent doctrines; and in offering up religious worship to the God and Father of our Lord Jesus Christ alone; and are therefore strictly, and in the true and comprehensive meaning of the word, Unitarian Christians. In this spirit, and upon these principles, they have

continued to act, and after passing through a period of much anxiety and trial, during which their enemies hoped, by the revival of obsolete and intolerant statutes, to crush them, have lived to witness the utter discomfiture of all such unholy designs: whilst the annoyances they have been made to endure, have, through a kind Providence, eventuated in the full recognition and establishment of their Christian rights and privileges.

The Irish Unitarian Christian Society never was numerous. Many good persons holding their opinions, yet averse to controversy, have kept themselves aloof: but its members, convinced that the days of neutrality were numbered, felt it their duty honestly and fearlessly to avow their belief, and 'to contend earnestly for the faith once delivered to the saints.' Besides occasional controversial lectures, delivered by some of the members, they have availed themselves of the vast powers of the press, to spread far and widely the glorious but neglected truths of the Gospel. With humble means, and limited resources, they have been endeavouring to do good; and the sale and distribution of upwards of 30,000 Books and Tracts, since the establishment of the Society, induces the belief that those silent, but most efficient missionaries, have not been sent forth into the world in vain.

CARMARTHEN COLLEGE, WALES.

The Protestant Dissenting Academy at Carmarthen, was one of the earliest of the institutions established, after the passing of the Toleration Act, for the education of candidates for the Christian Ministry amongst the Nonconformists.

In the year 1689, as soon as they found themselves placed within the pale of the law, the United Body of the Presbyterians and Independents in London, resolved to create a joint Fund, to be applied to the general support of the Dissenting interest. The specific objects to which it was proposed that the money should be appropriated, were—1. The augmentation of the incomes of Dissenting ministers, whose professional stipends were insufficient for their support.—2. The aiding of small and poor congregations, by pecuniary grants, to obtain the advantages of public worship.—3. The education of promising young men for the ministerial office, to fill the vacancies that might occur in the churches.

This charitable Fund continued to be supported, and to be administered, by a joint Committee of ministers and lay gentlemen of these two religious denominations, until the rupture of the 'Union,' about 1693. At this time the managers from the Independent Body seceded from the Committee, and their congregations discontinued their pecuniary contributions. The whole of the money was thenceforth raised and dispensed by the Presbyterian Body alone, and the institution received, in consequence, the designation of the 'Presbyterian Fund,' which it still retains. The Independents subsequently formed a similar institution for themselves, contemplating the same objects, which has also been perpetuated to the present time, under the designation of the 'Congregational Fund.' Notwithstanding the dissolution of the union of the two bodies, and the establishment of their separate Funds, they continued for many years to co-operate with great cordiality in the promotion of common objects of a religious nature, and contributing, in particular instances, their joint support to the same congregations and to the same seminaries for the education of Divinity students. The money being raised annually by private donations and congregational collections, and

generally disbursed within each year, the managers of the Fund did not consider themselves in a condition to institute a permanent theological school. For some time they contented themselves with occasional grants to encourage such ministers as were inclined to form private academies, and receive pupils to be educated for the clerical profession, giving also small exhibitions to the students in aid of their maintenance during the period of their studies. This plan was for many years pursued, both in England and Wales, with very beneficial results.

The education of candidates for the Christian ministry among the Protestant Dissenters in Wales, was first undertaken by the Rev. Samuel Jones, of Brynllwarch, in the county of Glamorgan. Mr. Jones was a native of Denbighshire, educated for the Church at Jesus College, Oxford, where he proceeded Master of Arts, and was for some time a Fellow and Tutor. He was a man of high character and great learning, honoured with the personal friendship of Dr. South, and other eminent persons among his contemporaries. He had been preferred to the living of Llangynwyd, in Glamorganshire, from which he was ejected in 1662, by the Bartholomew Act. After quitting the Church, Mr. Jones devoted himself to education; and being patronised by the liberal and powerful family of the Mansels, of Margam and Britton Ferry, in the same county, he obtained for some years an asylum in their hospitable mansions in the capacity of tutor. At this period he undertook, as his other avocations permitted, the instruction of several young men who were candidates for the Christian ministry, and in this employment was early encouraged by the London Fund. Exhibitions were granted for this purpose by the managers, from 1690 to 1695, for three students in each year. Mr. Jones died in 1697, being then about 70 years of age.*

Several of Mr. Jones's students attained great respectability in the ministerial profession in Wales, and the bordering counties. One of the most distinguished of them was Mr. James Owen, who settled first at Oswestry, and afterwards at Shrewsbury, and for many years conducted an academy for the education of Divinity students, in which he was encouraged by the Presbyterian Fund. He died in 1716, at the age of 52. After the death of Mr. Jones, the education of Welsh students devolved on the Rev. Roger Griffiths, who had settled at or near Abergavenny, in Monmouthshire.

* Calamy's Account, vol. ii. page 721.

Mr. Griffiths had been educated under Mr. Brand and Dr. Ker, at their academy, Bishop's Hall, near London, having an exhibition from the Presbyterian Fund, and finished his studies at Utrecht. His labours as a Divinity Tutor did not, however, continue long. He abandoned his Dissenting charge, conformed to the Church, and was rewarded with the living of New Radnor, and the archdeanery of Brecon. Calamy speaks of Mr. Griffiths with great severity, remarking that he had 'received among the Dissenters more encouragement than he deserved,' and that shortly after entering on his ecclesiastical charges he died miserably and disreputably.* Mr. Griffiths appears to have had under his tuition only six divinity students, who received exhibitions from the Presbyterian Fund. Some of his pupils finished their studies at Leyden, and others under Mr. James Owen, at Oswestry. Amongst the former was the most distinguished of his scholars, Mr. Samuel Jones, who afterwards conducted with high reputation an academical institution at Gloucester and Tewkesbury. It was Mr. Jones's singular fortune to have under his instruction at the same time three men who attained great eminence, Thomas Secker, who, quitting the Dissenters, became Archbishop of Canterbury, Joseph Butler, whose conformity was rewarded with the Bishopric of Durham, and Samuel Chandler, who continued a steady nonconformist, and became, by his excellent character, his profound and varied learning, and his numerous and valuable writings, an ornament of his profession, and an important supporter of the Dissenting interest.

After the conformity of Mr. Griffiths, the Rev. William Evans, minister of a Dissenting congregation at Carmarthen, opened his house for the reception of students for the Christian ministry. Mr. Evans has been by some regarded as the founder of the Welsh Academy, but all that ought to be understood by this is, that the education of divinity students first assumed under him a collegiate form. Mr. Evans was patronised by both the London Funds, and by the liberality of wealthy individuals among the Dissenters. Dr. Daniel Williams bequeathed the sum of Ten Pounds per annum, to be paid during his life to Mr. Evans, towards his support as tutor, and to be afterwards continued annually, in perpetuity, to such ministers as might succeed him in the same occupation. This sum has been regularly paid by Dr. Williams's trustees, in aid of the salary of the tutor of the Welsh Academy. Mr. Evans is said to have been a man of superior attainments

* Calamy's Account, vol. ii. page 734.

as a scholar and divine, and to have devoted himself with great diligence and exemplary fortitude to the discharge of his professional duties, in circumstances of considerable difficulty and danger. He died in 1720, but had discontinued his labours some time before.

In 1719, Mr. Evans was succeeded, both as the minister of the congregation and tutor of the academy, by the Rev. Thomas Perrott, who presided over the institution with great reputation till his death, in 1734. Mr. Perrott was a native of Carmarthenshire. He had been a student under Mr. Griffiths, at Abergavenny, and finished his education under Mr. James Owen, at Oswestry. Before his settlement at Carmarthen, he had officiated as a minister at Knutsford, Newmarket in Flintshire, and some other places. He was reputed a man of extensive learning and excellent temper. As a tutor, he was eminently useful and popular, having had under his tuition about 150 students, several of whom were designed for the ministry in the Established Church.

It has been stated, and the account is highly credible, that on the death of Mr. Samuel Jones at Tewkesbury, in 1719, the academical institution at that place was united with that of Carmarthen, under Mr. Perrott. There appears, however, no record of the removal of any of Mr. Jones's pupils, under such an arrangement, into the Welsh Academy. Among the students educated under Mr. Perrott, occur the names of Mr. Samuel Thomas, who became afterwards tutor of the academy; Mr. Joshua Griffiths, who for some years conducted a large and popular grammar school at Frenchay, near Bristol; Mr. David Jones, who settled at Walsall, and was the grandfather, on the maternal side, of the Rev. Joseph Barrett, of London; Mr. George Palmer, long the esteemed and popular pastor of the Presbyterian congregation at Swansea. After the death of Mr. Perrott, in 1734, the Presbyterian Board, failing to obtain a tutor at Carmarthen, appointed to the vacant office the Rev. Vavassor Griffiths, who had been a student under Mr. Jones at Tewkesbury, and was settled with a congregation in Radnorshire. He declined to take charge of the Academy at Carmarthen, from the apprehension that it would be dangerous to the morals of the students to reside in a populous town, and be exposed to the sinister influence of so mixed and heterogeneous a society. The institution was therefore removed to his residence, at the two localities of Llwynllwyd and Maesgwyn, in the adjoining counties of Radnor and Brecon. Mr. Griffiths was considered an excellent tutor, but too much inclined to austerity as a disciplinarian. He died in 1741, at the age of 43.

In the list of Mr. Griffiths's students occurs the name of Richard Price, afterwards Dr. Richard Price, the estimable and distinguished writer on Morals and Finance. He removed from Mr. Griffiths's Academy to London, where he finished his education in the Academy then conducted by Mr. John Eames.

Towards the end of 1740, the Presbyterian Board were again under the neccessity of changing the locality of the Academy. The choice of tutor having fallen on the Rev. Evan Davies, minister of the Independent congregation at Haverford West, in Pembrokeshire, the institution was removed to that place. Mr. Davies had been educated at the Hoxton Academy, under Dr. Ridgely and Mr. John Eames, and was esteemed a man of considerable learning. In 1743 Mr. Davies accepted an invitation to be the pastor of the Independent congregation of Llanybri, near Carmarthen, and was permitted to transfer the Academy to the latter place, where he fixed his residence, and officiated as sole tutor till 1757. In the course of this year, Mr. Samuel Thomas, then the minister of the Presbyterian congregation of Carmarthen, was appointed to be his colleague. This arrangement was, however, far from agreeable to Mr. Davies. Mr. Thomas was known to hold anti-Calvinistic opinions, which were very obnoxious to his orthodox and zealous associate. The difference of creeds soon disturbed the harmony of the tutors in the management of the Academy, and in 1759, gave occasion to the resignation of Mr. Davies, who removed to Billericay in Essex, where his son was settled as the minister of an Independent congregation. Among Mr. Davies's students, were Mr. Thomas Morgan, who, after passing a few years with a congregation in Carmarthenshire, removed to Yorkshire. He was the father of the late Dr. Thomas Morgan, librarian of Dr. Williams's library in London:—Mr. John Howel settled successively at Pool, Enfield, and last at Bridgewater. He married Mr. Davies's daughter:—David Jardine, father of the late estimable Rev. David Jardine, of Bath, and grandfather of the present Recorder of Bath, and Police Magistrate in Bow street:—Josiah Corrie, afterwards of Kenilworth, who died at an advanced age, about 1800. He was the father of the late John Corrie, Esq., of Birmingham; Noah Jones, who died about 1785, minister of Walsall; Solomon Harris, who died in 1785, the esteemed minster of the Presbyterian Congregation of Swansea.

The Welsh Academy had, from its first establishment, been supported by

pecuniary grants to the tutors and students from the two London Funds, the Presbyterian and Independent. But the cry of heresy having been sounded by Mr. Davies, and deriving importance from his secession from the institution, the managers of the Independent Fund took the alarm, and discontinued their contributions, leaving the Academy to the sole and exclusive support of the Presbyterian Fund. In order, however, to furnish a supply of educated ministers for the Independent congregations in Wales, the Independent Board instituted a new Academy, at Abergavenny, in Monmouthshire, at the head of which they placed Mr. David Jardine, already mentioned, and afterwards Mr., or Dr., Benjamin Davies, another of Mr. Davies's pupils, who was for some time the minister of the Independent Congregation at Newbury, in Berkshire. This Institution after being removed, at different times, to Wrexham, Newtown, and other places in North Wales, is now located at Brecon.

In 1759, after the secession of Mr. Evan Davies, Mr. Samuel Thomas was appointed sole tutor. But the Presbyterian Board, thinking that the efficiency of the Academy would be best promoted by having two tutors, associated in the same year with Mr. Thomas, Mr., afterwards Dr., Jenkin Jenkins, then minister of a congregation at Llanfyllin, in North Wales. Mr. Thomas was a native of Carmarthenshire, and had been educated under Mr. Perrott. He was a man of excellent abilities, a good classical scholar, mathematician, and natural philosopher. He died in 1766, universally respected. After his decease, Dr. Jenkins undertook the whole charge of the Academy, till 1778. Owing to some differences with the Presbyterian Board, occasioned chiefly by his refusal to have an assistant tutor, he then resigned his office, and removed to London, where he died shortly afterwards. Dr. Jenkins was reputed a good scholar. Before his settlement at Carmarthen, he had been a popular teacher of the classical languages in North Wales, and had had among his early pupils the late Rev. Dr. Abraham Rees, who passed some years under his instruction before his removal to London, to prosecute his academical education at Hoxton, under the learned Dr. David Jennings.

Among the students educated under Mr. Thomas and Dr. Jenkins, occur the names of Mr. Samuel Thomas, the successor of Mr. Griffiths at Frenchay, and long the esteemed minister of the Presbyterian Congregation at that place; Mr. Roger Howell, the learned minister of Beckington, near Frome, in Somersetshire; Mr. Nathaniel Phillips, settled in Derbyshire, the father of the late Dr. Nathaniel Phillips of Sheffield; Mr. Josiah Rees, of

Gelligron, in Glamorganshire, the father of Dr. Thomas Rees, of London; the Rev. David Davis, of Castle Howell, Cardiganshire, father of the Rev. David Davis, late of Neath, and the Rev. Timothy Davis of Evesham; Theophilus Edwards, late of Exeter; William Jervis, for some time settled at Ipswich, and father of the late Rev. Thomas Jervis, of London. Hitherto the plan pursued in the Welsh Academy was, to grant to the students a certain annual allowance, to enable them to provide themselves with board and lodgings; the lectures being delivered at the residence of the tutors or at some rooms, in which were deposited the Library and Philosophical apparatus. There was properly no College-house. After the resignation of Dr. Jenkins, the Presbyterian Board resolved to try the experiment of a Collegiate or Boarding establishment, and for this purpose hired a large mansion, called Rhyd-y-Gorse house, situated about a mile westward of Carmarthen. At the head of this establishment they placed the Rev. Robert Gentleman, a native of Shrewsbury, who, in 1765, had settled there with that portion of the congregation which had withdrawn on the resignation of the Rev. Job Orton. Mr. Gentleman was reputed a good classical and mathematical scholar. His manners were pleasing and conciliatory. But he was deficient in that energy and decision of character, so indispensable as a qualification for the maintenance of the discipline necessary to the stability and efficiency of a collegiate institution. Associated with Mr. Gentleman, as classical tutor, was Mr. Benjamin Davis, who had been educated under Mr. Thomas and Dr. Jenkins. The experiment at Rhyd-y-Gorse did not realize the hopes of the founders. The college passed through a troublous existence, perpetually disturbed by contests between the tutors and the students, till 1784, when the Board were reluctantly compelled to close the doors. Mr. Gentleman removed to Kidderminster, where he officiated as the pastor of the congregation till his death in 1795. His respected colleague removed to Evesham, where he passed the remainder of his useful life. After the dissolution of the College at Rhyd-y-Gorse, the Presbyterian Board determined to revert to the old plan of letting the students provide for their own board and lodgings. But there being no immediate prospect of obtaining a suitable tutor at Carmarthen, they entered into a negotiation with the Rev. Solomon Harris, of Swansea, and ultimately prevailed upon that gentleman to undertake the duties of principal tutor, and the Academy was removed to Swansea, and placed under his care. Mr. Harris was an excellent classical and Hebrew scholar, and universally esteemed for his abilities as a minister,

and his amiable virtues in private life.) The Board appointed as his assistant in the classical department, Mr. Thomas Lloyd, an estimable man, an accomplished scholar, and a popular and efficient tutor. Among the students now received into the institution, were Mr., subsequently Dr., Charles Lloyd, late of Palgrave and London, and Mr. Lewis Loyd, who, quitting the ministry, became an eminent banker in London.

Mr. Harris died in 1785, having presided over the Academy rather less than two years. The Board experienced considerable difficulty in supplying the vacancy occasioned by Mr. Harris's death. The delicate state of Mr. Lloyd's health rendering him unequal to the labours of the entire charge of the institution, and no successor to Mr. Harris being appointed in the congregation, application was made to the Rev. Josiah Rees of Gelligron, near Swansea, to undertake the office of Divinity Tutor. Mr. Rees had received his grammar education under Mr. Harris, and afterwards passed through the ordinary course of studies at Carmarthen, under Mr. Thomas and Dr. Jenkins. He had settled as the minister of a large congregation near his residence, and for some time conducted a grammar school, which the delicate state of his health had obliged him to give up. The same consideration induced him to decline the proposal of the Board. But he was prevailed upon to devote to the institution, for one year, a portion of each week, to conduct the Divinity lectures, Mr. Lloyd still discharging the duties of classical tutor. This arrangement terminated at the close of the sessional year. The Board now, 1786, appointed the Rev. William Howell, who had been settled at Chelwood, in Somersetshire, to the office of Divinity Tutor; Mr. Thomas Lloyd retaining the classical department. Mr. Howell was the son of the Rev. William Howell, minister of the Old Presbyterian congregation at Birmingham. He had received his grammar education under Dr. Jenkins at Llanfyllin, and afterwards studied under him at Carmarthen.

The Academy was conducted with great harmony by Mr. Howell and Mr. Lloyd, till 1789, when the Institution sustained a great loss by the death of Mr. Lloyd, who was deeply lamented by all who had the pleasure of his acquaintance.

On the death of Mr. Lloyd, the Board appointed Mr. David Peter, one of the senior students, to be his successor as Classical and Mathematical Tutor. In 1792, Mr. Peter resigned his office, on being chosen the minister of the Old Presbyterian congregation at Carmarthen. The Board appointed for his successor Mr., afterwards Dr., John Jones, the eminent scholar, and

author of the Greek and English Lexicon. Mr. Jones was a native of Carmarthenshire; he had received his grammar education at Brecon, and afterwards studied at the New College, Hackney, when Mr. Gilbert Wakefield occupied the Classical Chair.

The joint labours of Mr. Howell and Mr. Jones did not extend beyond two years. Some unhappy dissensions having occurred between the tutors, in which the students unfortunately became parties, the Board were under the painful necessity of closing the doors of the Academy, and breaking up the Institution. After an interval of six months, however, they were induced to re-establish the Academy at Carmarthen. Mr. Peter, now residing at that place, was re-appointed to his former office, whilst the duties of Divinity Tutor were committed to the Rev. David Davies, the minister of Llanybri congregation in the neighbourhood. Mr. Davies had been educated at Swansea, under Mr. Solomon Harris and Mr. Lloyd. He was a good classical and Hebrew scholar, a man of great intellectual vigour, and a very popular Welsh preacher. In early life he had been a rigid Calvinist, but afterwards adopted high Arian sentiments.

The Academy was conducted harmoniously by Mr. Peter and Mr. Davies, till 1814, when the latter gentleman resigned his appointment.

On this vacancy the Board appointed for Mr. Peter's colleague, the Rev. David Lewis Jones, at that time one of the ministers of the Presbyterian congregation of Llwyn-rhyd-owen, in Cardiganshire. He had received his grammar education under the Rev. David Davis, of that place, who for many years conducted one of the best and most popular grammar schools in the principality, and had completed his studies at Carmarthen, under Mr. Peter and Mr. Davies. A change was now made in the division of the duties of the tutors; Mr. Peter had assigned to him the Divinity department, and Mr. Jones succeeded him in that of the Classics and Mathematics. Mr. Jones died in 1830. His death occurring in the middle of the session, the Rev. John Thomas, minister of a congregation at St. Clear's, a few miles from Carmarthen, undertook the charge of his classes for the remainder of the year. In the meantime, the Board appointed as the successor of Mr. Jones, the Rev. John Palmer, of Trinity College, Dublin. He had been educated for the clerical profession in the Established Church, but becoming dissatisfied with its doctrines, had joined the Dissenters. Mr. Palmer's connection with the Institution was not, however, of long duration. He resigned his office in 1832, on accept-

ing an invitation to be the minister of the Presbyterian congregation at Dudley, in Staffordshire. On his removal Mr. Thomas was again appointed to undertake the Classical and Mathematical department till the close of the sessional year.

In 1833, the Board appointed the Rev. David Lloyd to be Mr. Palmer's successor in the departments of the Classics and Mathematics. Mr. Lloyd was a descendant of the eminent Presbyterian minister of that name in Cardiganshire, and the nephew of Dr. Charles Lloyd of London. Having passed through the usual academical course at Carmarthen, under Mr. Peter and Mr. Jones, he removed to Glasgow, where he went through the regular *curriculum*, and took the degree of M.A., with honours. Mr. Lloyd continues (1846) to discharge the duties of his office with great ability and efficiency.

In 1835 Mr. Peter's health becoming seriously affected, he resigned the office of Divinity Tutor, after devoting more than forty years of his life to the institution. The Board appointed for his successor in the Divinity Chair, the Rev. David Davies, minister of the Independent congregation of Panteg, near Carmarthen, who still conducts that department.

After the dissolution of the collegiate establishment, under Mr. Gentleman, at Rhyd-y-Gorse, the lectures were delivered, and the general business of the Academy conducted, in a large room, in which were deposited the Library and Philosophical Apparatus. The tutors resided in separate houses in the town or immediate vicinity, and the students were lodged in private families approved by the tutors. This plan being occasionally found productive of inconvenience, the Board have lately taken a commodious house, in an eligible situation in the suburbs of the town, which they have fitted up with convenient apartments for the Library and and Philosophical Apparatus, and separate lecture rooms for the tutors. A part of the College-house is occupied as his residence by Mr. Lloyd. The students, however, provide themselves, as before, with private lodgings.

The Board have of late devoted considerable attention to the general improvement of the institution, in order to increase its usefulness and efficiency as a Divinity School. In their efforts they have been liberally aided by Lewis Loyd, Esq., who, in early life, as stated above, passed some years at this Academy. He has, for a considerable period, placed annually at their disposal twenty guineas, to be allotted as prizes to the more meritorious students at the periodical public examinations. The Board have lately appropriated a large sum to the augmentation of the College

Library, to which Mr. Loyd has generously added a sum of equal amount.

In 1842, upon the Petition of the Presbyterian Board, as the trustees and managers of the institution, and of the tutors, as its conductors, the Carmarthen Academy was connected, in accordance with the provisions of the Act of Parliament, with the University of London; and some of the students have subsequently passed with honour the Matriculation Examination, with a view to graduation.

It is the distinguishing characteristic of the Welsh Academy, that, from its first institution, it has never restricted its education to students of any one denomination, or of any single creed. The Fund out of which the earliest exhibitions were granted, was created by the joint contributions of the United Bodies of Presbyterians and Independents. After the union was dissolved, though the payments were for some time made by the Presbyterian Fund alone, candidates from among the Independents were admitted as before, without distinction. When the Independents had formed a separate Fund for their own denomination, though the government of the Academy and all the appointments were now vested in the Presbyterian Board, they were still allowed to avail themselves of the benefits of the institution, and contributed occasional exhibitions to students of their own denomination.

At first there was probably no material difference in the religious sentiments of the two Bodies, and they deemed their denominational distinctions of too little importance, to render necessary separate Academical establishments for Wales. Differences of creed opposed no obstacle to this friendly co-operation till the appointment, in 1759, of Mr. Samuel Thomas, then a reputed Arminian or Arian, to be the classical tutor, when Mr. Evan Davies, the divinity tutor, resigned his office to avoid being associated with a colleague tainted by the imputation of heresy. The Independent Board discontinued, at the same time, their exhibitions to the students, and established their new academy at Abergavenny. The Presbyterian Board, however, unmoved by these manifestations of orthodox zeal, made no change in the regulations of the institution, but continued to receive and maintain students from both denominations, and the practice has prevailed to the present time. In the appointment of tutors, also, the Board have acted with the same disregard to denominational and theological distinctions. They have looked chiefly to the literary and scientific

attainments of the candidates, though, when satisfied as to their qualifications, they may occasionally have given the preference to those of their own denomination. Dr. Jenkins, who was chosen to be Mr. Thomas's colleague, had been the minister of an Independent congregation, but had ceased to be a Calvinist. Mr. Gentleman was probably a Trinitarian, of the school of Baxter, or Doddridge. His classical assistant, Mr. Benjamin Davis, was an Arian. The tutors of reputed orthodoxy appointed afterwards, were Mr. Peter, who was deemed a Baxterian, and Mr. Davis, the present Divinity Tutor, who is also considered a moderate Calvinist. The other tutors in succession, Mr. Solomon Harris, Mr. Thomas Lloyd, Mr. Josiah Rees, Mr. William Howell, Mr. (Dr.) John Jones, Mr. David Davies, (Mr. Peters's colleague,) Mr. David Jones, Mr. Palmer, and Mr. David Lloyd, the present classical tutor, were of the Presbyterian denomination, and in their religious sentiments Anti-trinitarians.

It may be presumed that an institution conducted on so liberal a principle would send forth a succession of ministers differing widely in their theological sentiments. For some years, indeed, after its establishment, Calvinism was the principal, if not the only, system professed in the Welsh Churches, and taught in the Academy. But there are decided indications of the adoption, by individuals, early in the eighteenth century, of more liberal opinions. Arminianism is said to have been the first heresy which encroached in Wales upon the supremacy of Calvinism. But Arminianism, if ever embraced here, was soon superseded by Arianism, which became for some time the general faith of the Presbyterian Ministers.

This theological change originated probably in the Academy, though without the concurrence, and against the wishes, of the tutors. Mr. Thomas Perrott, a Calvinist, was appointed tutor in 1719. One of his earliest students was Mr. Samuel Thomas, whose heresy some years afterwards gave occasion to the resignation of Mr. Evan Davies. Mr. Joshua Griffiths, another of Mr. Perrott's students, became the minister of a Presbyterian and Anti-Calvinistic congregation at Frenchay, near Bristol, where he was succeeded by another Welsh student of liberal sentiments, the late Mr. Samuel Thomas, a nephew and pupil of the tutor of that name.

Mr. Vavassor Griffiths, also a Calvinist, undertook the charge of the Academy in 1735, on the death of Mr. Perrott. Among his pupils was Mr. (Dr.) Richard Price, afterwards the distinguished advocate of modern Arianism. Mr. Evan Davies succeeded to the office in 1740. His zeal for Calvinistic orthodoxy is sufficiently proved by his resignation on the

appointment of Mr. Thomas. And yet among the students educated under Mr. Davies, from 1740 to 1759, occur the names of at least twelve ministers who afterwards appear in the ranks of Arians and Unitarians, and in the number is Mr. Davies's son-in-law Mr. John Howel, successively the Unitarian minister of Yeovil and Bridgewater.

Mr. Thomas and Dr. Jenkins conducted the Academy from 1759 to 1766, and Dr. Jenkins, after Mr. Thomas's death, presided as sole tutor from 1766 to 1778. During this period of about twenty years, there were educated here 81 students. Many of them were by family connection Independents, and became the ministers of Calvinistic congregations. But it was well understood in the institution, that several students had embraced Arian sentiments ; and of those, whose future history and settlement can be traced, about 25 are ascertained to have been ministers of Presbyterian congregations professing these opinions.

The Academy under Mr. Gentleman and Mr. Benjamin Davis, embraces the interval between 1779 and 1783. They had under their charge, in all, 23 students ; out of this number twelve, at least, were Anti-trinitarians.

The Academy at Swansea was conducted by Mr. Solomon Harris, Mr. Josiah Rees, and Mr. Thomas Lloyd, (all of them Arians) during the years 1784, 1785, 1786. In addition to a few students removed from Rhyd-y-Gorse, Carmarthen, there were at that time educated seven students, four of whom settled as Arian ministers. Form 1786 to 1794, the institution was under the care, successively, of Mr. William Howell, as divinity tutor, Mr. Thomas Lloyd, Mr. David Peter, and Mr. (Dr.) Jones, as classical tutors. The number of students on the foundation during this period was 24, but only six are known to have been Arians or Anti-trinitarians. In 1796 the Academy was again removed to Carmarthen, where it has been continued to the present time. The students during this period have, as before, comprised numerous individuals of different sentiments, Calvinistic and Anti-trinitarian. The relative proportions have varied from time to time, but the general average would probably shew the numbers of each class to be nearly equal. Of the Calvinistic students educated during this interval, many are now the useful ministers of Independent Congregations, in South Wales, a few in North Wales, and several in England. The Presbyterian congregations in South Wales, with two or three exceptions, are supplied by Unitarian ministers, educated at this institution ; whilst many of the students of the same class are occupying stations of great respectability among the Unitarians in England.

From the facts that have been stated above, it would appear, that in the earlier part of the eighteenth century, whilst the Academy was under the direction of tutors of Calvinistic sentiments, zealously attached to their opinions, more liberal and even Anti-trinitarian tenets sprang up among the students, many of whom relinquished their orthodox connections, and became the ministers of heterodox Presbyterian congregations :—that from the middle of the last century, though no change had been made in the principles on which the institution was conducted, or in the general course of instruction, the number and relative proportion of students of more liberal opinions gradually increased, until they equalled, and sometimes surpassed, those professing Calvinistic doctrines ; that in consequence of the change thus introduced, the Board of Managers in London, in providing qualified tutors for the institution, found it necessary to confide the trust, on frequent occasions, to persons of Anti-Calvinistic sentiments ; that while this change was proceeding in the Academy, a similar change was in progress among the Dissenting Congregations in the Principality, nearly all the Old Presbyterian congregations giving up their Trinitarian opinions, and thus providing openings for the ministerial labours of the Anti-trinitarian students, after the completion of their academical studies, whilst many who could not obtain settlements in the Principality, went to England to undertake the charge of congregations of the same liberal class. During the whole of the interval under review, comprising about a century, although perhaps Calvinism cannot be said to have absolutely declined in Wales, a more liberal theology has gradually spread, and been firmly established, in the southern portion of the Principality.

ANTI-TRINITARIANISM IN SOUTH WALES.

The first religious society in South Wales, professing principles at variance with Calvinistic tenets, was established in the early part of the last century, at Llwyn-rhyd-owen, Cardiganshire, by Jenkyn Jones, a man of respectable connexions and great moral worth. After the death of Mr. Jones, this infant society, 'every where spoken against,' was unable, for some time, to find a person whose religious sentiments qualified him to be its pastor. A minister could scarcely be found who would even preach, occasionally, to this small band of genuine Protestants; who were resolved to examine and judge for themselves in all that concerned their religious faith. There were, however, several highly respected ministers in the Principality, who, although at this period reputedly orthodox, manifested no *hostility* towards the new faith. The Rev. David Thomas, of Llanedi, the Rev. Samuel Thomas, of Carmarthen, and the Rev. Timothy Davis, of Cacronnen, with probably one or two more, avowed their sympathy with the bereaved flock, and occasionally preached to it. After some time the late Rev. David Lloyd, nephew to Mr. Jones, and grandfather to the present classical tutor (of the same name) at the Presbyterian College, Carmarthen, was prevailed upon to discontinue his studies at College, and become its minister. Mr. Lloyd was ordained at nineteen, and notwithstanding he had to encounter much hostility on account of his religious sentiments, such was the influence of pure morals and fine talents, that in a few years the chapel was considerably enlarged. About this period, 1746, few in England had avowed their disbelief in the Trinity, so that no aid or encouragement was given to these obscure and distant *thinkers*, who 'searched the Scriptures to see if these things were so.' The number of communicants at Llwyn-rhyd-owen, when Mr. Lloyd commenced his ministry, was about 80. In that, and the associated congregations formed by him, there were at his death, in 1779, about 800 communicants, and about four times that number of hearers. Often was the preacher, in his latter days, obliged to quit the place of worship, and address the assembled people in the open air. There are now in this locality 12 numerous and flourishing congregations holding Anti-trinitarian

principles. When it is remembered that the country is but thinly inhabited, the success of the pure and primitive faith of 'one God the Father,' in this neighbourhood, must appear very encouraging. The ministerial labours of Mr. Lloyd and his successors have, also, contributed largely to effect no small degree of melioration in the religious sentiments of other sects, and to dispel the dark cloud of fanaticism which once overspread the country. In no part of the United Kingdom do the self-styled orthodox sects display a more tolerant or a more liberal spirit towards those who differ most widely from them on points deemed of vital importance. And there are instances where Anti-trinitarian ministers are invited to occupy, occasionally, the pulpits of their Trinitarian brethren.

Cotemporary with Mr. Lloyd, during the latter part of his life, was the late Rev. Josiah Rees, of Gelly-gron, father of Dr. Thomas Rees, secretary to the Presbyterian Board, London. Mr. Rees was a very eminent and influential minister; and his labours contributed, in no small degree, to pave the way for the introduction of simple christianity into the county of Glamorgan, where there are now many large and interesting congregations holding Unitarian sentiments. Mr. Lloyd was succeeded by the late Rev. D. Davis, of Llwyn-rhyd-owen, the renowned schoolmaster, who educated most of the gentry in the Principality; and whose pupils made no mean figure at the Universities. Mr. Davis was a profound scholar, and a poet of no ordinary merit. Wherever the doctrine of 'one God the Father' has been openely avowed, and faithfully and fearlessly taught for some time, the congregations are large and numerous, and feel deeply the importance of correct sentiments on religious subjects; and regard the great doctrine of the *Divine Unity*, as the only bond of perfect union, between the children of the same Parent, and candidates for the same immortality. They deem the acquisition of sound, clear, consistent, and cheerful views of God, and of the great object of divine revelation, as *essential* to all moral progress and religious improvement. They believe that the truth, and the truth alone, 'can make all men free;' and that a necessary and inseparable connexion exists between thought and action, virtue and happiness, ignorance and vice. Hence the highest importance is attached to the great christian principle, that man must 'be wise unto salvation;' and that knowledge is *power*, is no less the dictate of the moral, than it is of the physical creation. A list of Anti-trinitarian congregations in South Wales is subjoined, with the names of the present ministers.

IN CARDIGANSHIRE.

Llwyn-rhyd-owen	Rev. J. Davies
Allt-y-blacca	Rev. D. Evans
Capel-y-fadfa	
Pant-y-defaid	Rev. John Thomas
Capel-y-groes Ystrad	Rev. Rees Davies
Cilian	Rev. Thomas Thomas
Cribin	
Cilgwyn	Rev. Evan Lewis
Gaeronnen	Rev. John Jeremy

CARMARTHENSHIRE.

Penrhyw	Revs. J. Davies & D. Evans
*Pant-teg	Rev. Benjamin Evans
Rhyd-y-park	Rev. David Beynon
St. Clears	
Carmarthen	Rev. David Lloyd
*Gelly	
Llandilo	Rev. David Griffiths
Cwmmawrdu	

GLAMORGANSHIRE.

Swansea	Rev. G. B. Brock
*Ditto	Rev. Benjamin Davies
Gelly-onnen	Rev. John James
Neath	
Blaengwrach	Rev. D. Jones
*Newton Nottage	Rev. Evan Lloyd
*Wick	Rev. Titus Lloyd
Bridgend	Rev. J. E. Jones
Bettws	
Aberdare	Rev. John Jones
Merthyr Tidvil	Rev. David John
Coed-y-cymmer	Rev. Owen Evans
Near Merthyr	

The congregations marked thus * are General Baptists, but all decided Anti-trinitarians.

MISSION TO THE POOR.

The evils of society, in its different stages, have always called forth a strong principle of resistance. It seems a law of our nature, that the disease, soon or late, shall lead to the remedy. In times when men were fewer, and wild animals more numerous, when the country was thinly inhabited, and property imperfectly secured, we read of the exploits, here of a Hercules, and there of a Guy of Warwick, in the destruction of dangerous beasts, which had been the terror of whole provinces, and the removal of which opened the way to popularity and to fame. In days when the weak succumbed to the strong, when might was right, and the people of Europe were almost beneath the notice or guardianship of the laws, the genius of chivalry rose, called her champions into the field, and threw over the helpless and oppressed a partial and romantic but not unavailing protection. When the evils of a rapacious and flagitious hierarchy pressed, in a later age, upon the hearts and homes of the laity, the spirit of reformation indignantly woke; and Luther, with his bold adherents, broke the keys of the Papacy, and shook, as with an earthquake, the pseudo-apostolic throne. When political rights were invaded, and national wrongs were to be redressed, the horn of Tell was heard upon the mountains of Switzerland; the lance of Bruce was couched upon the turf of Bannockburn; and the sword of Hampden was drawn against the royal enemy of freedom. Every period has had its peculiar evils; and in every state of society, these evils have called up individuals who could repel the injuries of the present, and redress those of the past.

It is the distinction, the glorious distinction of the passing age, that a deep and broad sympathy has been actively manifested for the labouring (we do not like to call them the lower) classes. It is not our intention to follow this out into detail: we have neither the space nor the materials for such an undertaking. We shall restrict ourselves to one particular branch of this sympathy. We refer to the generous anxiety which has been displayed, of late years, for the *religious* reformation of the exposed and neglected. It is notorious, that civilization has not acted as an unmixed blessing. It has occasioned, included, and concealed many fearful evils.

Drawing an ever-widening partition between the rich and the poor, it had rendered that partition, in the course of ages, so broad and strong as to appear impassable. In the bosoms of the most splendid and refined communities, while opulence and elegance had been advancing to their maximum in one direction, poverty and degradation had been receding to an equal distance in the other; and scenes of vice and wretchedness, which should seem to have no affinity either with civilization or with Christianity, were existing and propagating themselves, in the heart of those superb cities, which wore on the outside all the signs of gaiety and prosperity, and in which the advantages of social life might appear to have formed so many brilliant focal points, dispersive of all darkness.

It was not only in the cities of the Old World, that this revolting antagonism was found. Recent as was the origin of the chief cities of America, it was but too apparent that similar causes were producing similar effects within them, and that each of those communities was the lurking-place of evils that eat, like loathsome cancers, into its vitals. Republican institutions were found incapable of annihilating the fatal pauperism that waited upon regal civilization; and it was obvious to the eye of the philanthropist, that the storm-lights of Eastern society were so faithfully reflected in the West, as to bode a repetition of the same calamities, if nothing could be done to temper or to neutralize their causes.

It is observable, that, at all such junctures, some gifted Individual sees and feels, thinks and acts, for his Age. Evils deplored by many are assailed but by one, who has gathered from stirring sympathy the inspirations and the consciousness of power. It was so in the case to which we are now referring. It was the destiny of an American minister of religion, previously unnoticed and unknown, to strike out a fresh hope for his country and for his kind. Brooding over the pauperism which everywhere waited upon civilization, over the fatal and growing divergency of the two extremes of society, a benevolent Unitarian pastor of New England conceived the glorious plan of making a new religious experiment for the benefit of the forgotten and the forsaken. The plan itself is now known as *the Ministry at Large*, or *the Ministry to the Poor*; and the name of JOSEPH TUCKERMAN, as its originator and first experimentalist, will be handed down, we trust, to the love and reverence of christian posterity.

We do not mean to enter upon the biography of this distinguished Reformer. A few particulars only belong to our province, and will suffice

for our purpose. He was originally engaged in the ordinary Ministry in New England. But that ministry did not satisfy him. His heart was with the poor. He longed to give up his time and attention exclusively to them. He felt that something more than the usual ministrations of religion were necessary to counteract the depressing and demoralizing agents that were developing themselves among the shadowed portions of Society. Through the motions of those shadows he felt the pulse of civilization, and he trembled as he felt it—not with fear only, but with other and nobler emotions, with concern and commiseration, with faith and hope, and love. He longed to throw these feelings into action. His wish to do so grew stronger with every year of his life. He imparted it, earnestly and assiduously, to others. His hopefulness was contagious; his enthusiasm was irresistible. He made it felt that the experiment ought at least to be tried; that a minister should be sent forth among the erring and the suffering, whose sole business it should be to relieve the one and to comfort the other. The Executive Committee of the American Unitarian Association engaged him to go forth among the poor of Boston, as the experimentalist of his own scheme, at the close of the year 1826. From this time to the date of his last sickness, he was engaged in the service nearest and dearest to his heart.

The success of the ministry of Mr Tuckerman in Boston was such, that in a few years others entered into his work, and carried it on under his eye and in his spirit. It was successively undertaken in Boston, by Mr. Barnard, Mr. Gray, Mr. Sargent, and Mr. Waterston, all of whom entered upon the Ministry at Large, in the same town. Reports of the proceedings of these gentlemen were published by the Society which employed them. During the service of Mr. (afterwards Dr.) Tuckerman, the Reports which he drew up had been printed and circulated at their expense: and these papers contain a fund of practical information on the state of the exposed classes, and the means of improving it. They have been charged, and not unreasonably, with some degree of vagueness; but this is, perhaps, a fault inseparable from the subject. They abound in useful suggestions; they overflow with warm philanthropy and unaffected piety; they are free alike from cant and from intolerance; they contain some very important and interesting details; and, above all, they breathe a spirit, which, doing honour to human nature, marks its affinity with the Divine.

It may be asked, what was the *peculiarity* of Dr. Tuckerman's scheme.

It was to *seek out* the erring and the suffering, in their hiding places, and to bring upon them the unsought influences of pure and undefiled religion. The ordinary ministry waited, as it were, *to be sought.* It lifted up its ensigns in churches and chapels; or at the utmost, the pastor went to seek the absent members of his flock, when sickness or affliction kept them from the place of prayer. The ministry projected and carried out by the American philanthropist, went in search of the sick who had none to visit them, of the unbelieving who were connected with no system or church, of the ignorant who were far from any means of instruction, of the suffering good who required assistance and comfort, and the outcast evil-doers who had none to warn or to reclaim them. Above all, perhaps, it kept in view the great object of preventing the first errors of the unfriended young, or, if that wish came too late, yet at least of preventing those errors from settling into shameless and confirmed habits of evil. The Church appropriated to this Ministry was to be the Abode of Misery, wherever that might be; and its Sabbath services had originally and chiefly in view the spiritual wants of the needy and infirm, of the crippled and the blind, of the drunkard and the libertine, the lunatic and the prostitute, of the childless, the fatherless, and the widow, of the sailor and the beggar, of the wanderer and the mourner. These were the principal objects of the Ministry at Large. And in the *seeking out* of these, consisted its distinctive peculiarity.

A moment's consideration will show, in this instance, how peculiarly important was the relation of the personal character of the Originator to the scheme. Well was it for the Ministry to the Poor, that it was conceived and carried out by such a character as Joseph Tuckerman. In other hands it might have had a very different tendency. The ore, though equally precious itself, might have been combined with a large proportion of dross, that should have encumbered and obscured it, yet should have been inseparable from it. A benevolent bigot might have gone forth among the poor, with a view to serve and to save them, by bringing them over to his own peculiar system of theology, doing them, at the same time, all the social and personal good in his power. The blight of sectarianism might thus have fastened upon it from the beginning, and party might have blasted what was meant for mankind. But Dr. Tuckerman's views were not those of a theological partisan. He never thought of himself as a Unitarian, but only as a Christian. His theology turned upon one principle—the Fatherhood of God; his morality

upon another—the Brotherhood of Man. His whole system of philanthropy might be resolved into the glorious Parables of the Prodigal Son and the Good Samaritan. In these, and in the spirit of the wonderful being who delivered them, he found all that he looked for—all that could reveal God to man, and raise man to God. Equally firm was his belief in the good of human nature. He was a thorough believer in the redeemableness of all, because he believed that none were totaly evil. He hoped for all; he despaired of none. He saw in sin an accident, and not an element, of humanity. He beheld and revered in every human soul, a gem that was meet for the diadem of its Maker. It might have fallen into the dust; but even there he sought and found in it gleams of divine light. Thenceforth it became his object to raise it, and to cleanse it, and to fit it, by recovered holiness, for its forgotten place in the crown of the King of kings.

And this, he believed, was largely to be effected by the power of truth, speaking in the spirit of sympathy and love. He was no harsh reprover of crime; but he believed in the boundless power of sympathy with the criminal. In his ninth semi-annual Report, (p. 32,) he uses the following exquisite and affecting image: 'I have seen, that even when the moral nature seemed to be dead, utterly dead, it is very possible, *by feeling long and patiently about the heart*, that some pulsation may be found there to indicate, or even to prove, that the principle of moral life, and the capacity of moral feeling, are not, in truth, wholly extinct.' And in conversation he would give utterance to his enthusiasm in such expressions as these,—'I almost wish that there *was* a Devil, that I might wrestle with him in the spirit of love, and try what could be done to soften and to save him!' In this spirit he could not but be doing good; whenever he went, where good was to be done. He made it his object to discover the virtue which vice could not extinguish—the ember, which lingered and lived among the ashes, unseen perhaps, and unbelieved in by others, but, to his pure instinct, to his loving faith, as vivid a reality as the sun or the star. It then became his object to fan the latent spark; to bend all to this one point; to watch and pray, and labour, for the development of the mysterious power, which, like a treasure hid in a ruin, might yet be the means of repairing and renewing all. '*I must have that man's soul*,' was his language respecting an obdurate transgressor; and, full, like the Christ he followed, of all that is generous and heroic in human sympathy, it cannot be wondered at, that he should

have acheived great things, both in pleading to the wealthy for the poor, and to the poor for themselves.

We have adverted to the success of his exhortations and example in his own city. Their effects, however, were not confined to Boston. We believe they were extensively felt in America, but want the documents which would enable us to be more specific. We can, however, advert to two proofs of this extended influence. A Home Mission was opened at Baltimore, in which the Rev. C. H. A. Dall was engaged as the Minister at Large, under a society formed for the purpose. His Report is original and striking, consisting of a series of questions, supposed to be put by a party desirous of obtaining information about the Mission; to which the Minister subjoins his replies. Though faulty in style, this paper shows that the good work was prospering in the hands of the writer. Large schools had been formed, and many other proofs given, that a new impulse had been given to the hearts and minds of the neglected classes. The *other* proof referred to is, we fear, to be classed with the things that were and are not. It was a Ministry to the Poor opened in the city of New York, and continued for some years under the care of the Rev. J. Arnold. We have seen a complete series of the Reports of this gentleman; and the ministry has not yet produced any documents more instructive or valuable. We give the following extract from his last Report:—

"I know there are many persons who agree with me in the views which I have here unfolded; but who have little faith in direct efforts to improve the condition of society. These distrustful philanthropists say, 'Your assertion is true; pauperism is a great evil; it is a palsy upon the body politic; it unnerves the right arm of industry, without which no good can be obtained;—but who can apply a remedy? It is already upon us, heaving and swelling like a restless ocean, and its waves cannot be stayed. Men are blind, determined on destruction, and will not be saved. Under such circumstances,' say they, 'human efforts avail nothing; they are utterly lost; the progress of demoralization is going on; pauperism, crime, and every evil, are increasing, and nothing but some dreadful convulsion, some fearful visitation of wrath, some mighty moral thunder storm that shall sweep away thousands in an hour, can purify the moral atmosphere in which we live, and correct the terrible vices of society.' Now I have no sympathy with views like these. I have for several years mixed constantly, and in the most familiar manner, with the poorest, and worst,

and the most hopeless portion of society, for the express purpose of elevating them; and although I have obtained ideas of a depth of human depravity and wretchedness, such as I had never before imagined to exist, yet I have seen nothing which has for a moment shaken my faith in man, and in the progress of society, as a part of the great design of Providence. Efforts to enlighten, to reclaim, and to improve individuals, may fail; and for a time portions of mankind may deteriorate; yet, I believe that no wise and well-directed efforts are ever wholly lost. I believe that the germ of progress is wrapped up in the very heart of society; that an irresistible impulse is already given to it; and that, if those who are capable of appreciating moral truth, goodness, and beauty, will be faithful to themselves, and the stations which they hold; such advancement in knowledge, freedom, and virtue, in all that elevates, ennobles, and refines society, may be witnessed in the present age as has never before occurred during the same period in the history of the world."

We have before us the 10th Annual Report of the Executive Committee of the Benevolent Fraternity of Churches (Boston, U.S.). It embraces the Reports of the talented and indefatigable Ministers of the Poor, Messrs. R. C. Waterston and J. T. Sargent. Mr. Waterston thus expresses himself:—

'No one, who goes among the poor, can for a moment doubt the importance of constant *personal intercourse*. Where can the infirm be seen, but in their homes? Where can those who are prostrated by sickness receive counsel, but in the chamber of suffering? Where can the wicked be reclaimed, but in the midst of their daily temptations? It is *there* that the ties of personal sympathy must be strengthened. *There* will the most profitable words be often spoken, and the very services of the sabbath will be rendered more sacred by the intercourse of the week. Always have I been deeply impressed with the importance of this portion of the minister's duties. To aid the poor truly, they must be known, and while we would not undervalue the Chapel service, we are confident that even the exceeding advantages derived from the Chapels are most intimately connected with the friendly intercourse which has been enjoyed in private, and the communion of mind with mind. With this view, I have sought, as far as was possible, to be *personally among the poor;* to know them at their homes; to hear from their own lips their tales of sorrow, and to witness with my own eyes their temptations and their hardships. I have been welcomed at their fire-side as a friend. I have seen instances of brutish degradation,

and others of saintly virtue. At times my heart has sickened within me as I have witnessed human corruption and the madness of human folly; and at other times, I have been filled with admiration at the meek resignation, and heroic fortitude, and childlike trust in the tender mercies of God. At times I have felt that one could hardly pass through such labours without being contaminated; and at other times, I have felt that such scenes might kindle the most indifferent to spiritual life, and make the purest Christian yet more holy. I trust that, during the past year, I have grown wiser and better by what I have witnessed, and I may also hope that I have scattered some good seed which may not be wholly lost.

'I will not pause here to depict individual cases, for if I commenced, I should not know where to begin or where to end; and besides, the homes I have visited have been private homes, their sorrows have been private sorrows, and if the deep workings of human hearts have been unfolded to me, it was not that they should be published to the world. Surely, the messenger of the Gospel may be trusted in his ministrations, and it may be believed that he knows more than he tells.

'But if there are wheels revolving in silence, there is also a dial-plate, and this must, in some measure at least, be an index by which to know of the movements within. One dial-plate of this ministry, *is daily life*. If you could lift the roof from a multitude of *homes*, if you could gaze in upon a *hundred work-shops*, you would see some proof of what has been done. Industry plies the needle and wields the hammer. Sobriety brings happiness and contentment. Integrity remains steadfast to the law of right. *Here is the grand index of our labours*, and we say truly, when we assert, that the hands on that dial-plate *have gone forward*.

'The light of God's sun smiles upon more happy *homes*, and upon more honest, industrious, and virtuous *men*, from the fact that this ministry has existed.'—*Report, pp.* 11—13.

Let us now hear Mr. Sargent:—

'It is now nearly ten years since the organization of that Fraternity of Churches, under whose auspices I became one of the ministers at large, nearly seven since I entered on the service, and about four since the dedication of Suffolk-street Chapel. Within these periods I have witnessed and shared the operations of a ministry whose purposes are founded in the strictest wisdom, as they are sustained by the truest Christian philanthropy; a ministry whose very cares and axieties are richer than the world's enjoy-

ments, and whose objects, while they engross all my time, are interwoven with all my habits and affections. So completely are its avocations identified with my daily life, that I have learned to have no interest or pursuit apart from its absorbing calls. Though my connection with this ministry began somewhat later than that of others, it has seemed to me as if a century of useful experience had been crowded within those few short years. Each returning anniversary only finds my faith in this service stronger and stronger, and perhaps on no previous occasion have we had more reason for congratulation or encouragement than on the present.'—*Report, pp.* 19, 20.

We have been more particular in giving these statements respecting the Ministry at Large in America, from the plan itself having there had its origin; but of course, while we do so, we cannot but remember, and remind our readers, of the important social differences between the labouring population of the cis-Atlantic, and that of the trans-Atlantic cities. The ministry, however, in its transplantation to Europe, has accommodated itself to the soil and climate, without impoverishing its fruits. Eight English cities have now their Ministries to the Poor; and in some of them two ministers have been sent forth. In London this is done by one Society; in Birmingham by two. In Liverpool, also, the Society, which employs the minister, has engaged the services of an assistant. Bristol, Leeds, Manchester, Leicester, and Halifax, are the others. Papers of no mean literary power, and of great documentary value, have been put forth by these Associations, every year, we believe, from their first organization; and on these papers we may found the calm assurance, that, in this new and benign crusade, there is nothing less than a fresh and pregnant hope for mankind.

The London Domestic Mission Society thus expresses itself, through its Committee, at the opening of the last Report which we have at hand, that for 1841 (to which, we know, though the documents are not in our reach, that regular annual records of unobtrusive but acknowledged success have since been added, and that the good effects of the Mission have been sensibly felt in the two districts chosen for its metropolitan operations):—

'The Missionaries, the Rev. R. K. Philp, and the Rev. W. Vidler, have continued their laborious exertions with unabated zeal, and with such success as may be confidently looked for under the fostering hand of Divine Providence, who ever giveth a return for men's earnest, diligent, and well-

directed labour. From the manner in which they are counselled to apply and do apply themselves, to the hearts and minds of those whom they visit, or whom they collect in the house of prayer, sudden, brilliant, and astounding effects cannot be produced: theirs is the quiet, gentle, and affectionate application of the gospel, which is as support to the bruised reed, as the gentle fanning of the air to the smoking flax. Their master's bread is offered to the hungry, and his cup to the thirsty; but they have no maddening stimulants to apply, no means for plunging into the depths of despair, that they may raise the soul again to the third heaven of enthusiastic joy: they have learned that the legacy of Christ is freedom from the tumults of the soul;—'Peace I leave with you, my peace I give unto you.' Yet are the proofs of their success not wanting. They fall from time to time upon their hearts like notes of divinest music, and communicate a lively joy to their bosoms.' In his last Report Mr. Philp says:—

'"I trust habits of thoughtfulness, and improved moral feelings, are being indulged; and that our own humble efforts, with what we have been the means of exciting and stimulating in others, will redound to the glory of God, and the good of our fellow-creatures. The occasional testimonials of the poor as to their own improved views and feelings, and the satisfaction expressed by them on the behalf of their children, are truly gratifying. Indeed, but for these, added to the consciousness of having intended well, and made sincere efforts to accomplish this object, the state of the Missionary would not be a very enviable one. As it is, there are reasons for gratitude and hope."

'In his Reports for October and November, also, Mr. Philp speaks of moral and religious improvement plainly visible in his district, though he does not so distinctly trace it to the operations of the Society. Those who know the sentiments, in some instances amounting to a fault, with which Mr. Philp shrinks from detailing his own exertions and their consequences, will know how to place their due value upon his modest statements, and will weigh his words at their real worth.

'In his Report for December, Mr. Vidler writes:—

'"It is now six years since I commenced my labours as a Domestic Missionary. When I look back on the events of those years, it is with mingled feelings of pleasure and pain. Pleasure, that in some instances I can trace an improvement of character from the operations of the Society; and pain, from the recollection of many disappointments, and the severe

and trying scenes to which I have been witness. Striking instances of moral improvement have occasionally come under my notice, cheering me, and enabling me to bear disappointment in other cases. When about to leave London last summer for a short time, I said to some of the members of our congregation, that I should be happy to hear from them if they would take advantage of the cheap postage. I received several letters full of affectionate and grateful feelings. One of these letters filled me with gratitude to that Being who enables his creatures to be the instruments of his mercy. It is with some hesitation that I insert an extract from it, nor should I if I did not think it may tend to encourage those benevolent persons who have been content to wait for the fruits of the Mission. He says:—'It is now five years since Providence directed your steps to my door; and whatever may be my future lot, I have reason and am thankful to God for your coming. For from no other man have I gained a knowledge of myself, of right and wrong, the means of curbing my temper, and many bad passions to which I was prone. Though still weak and erring, I have to thank God and you that I am not what I have been. My wife and children have cause to bless your coming among us. Until I listened to your counsel I knew no love for my home or children, and now I am only happy when with them, or providing for them. May you live long to benefit and bless others, as you have me and my family.' "

'In February and April, Mr. V. also speaks in reserved but encouraging terms of the result of his labours, and the various instrumentality of which he is the energetic centre.

'The nature of the Missionary's position, the kind of exertion which he is able to make, and the limited extent of his operations, compared with the moral necessity by which he is surrounded, are well shown by Mr. Vidler in his last Report.

'"The district is thickly populated, thousands are living in the neighbourhood of our station. I visit about two hundred families—more I cannot do effectively—nor is even this effective to each. With some it is hardly more than leaving a tract: to others, perhaps some forty or fifty families, my visits are a blessing. I am consulted in the putting a child out in the world, sent for to give consolation in sickness, appealed to in many domestic arrangements, and I believe regarded as a friend, as well as a teacher to them of the holiest and most important truths."—*Report, pp.* 10—12.

The London Domestic Mission has since been befriended and distinguished, by the personal and published advocacy of the Rev. James Martineau, who, in that brilliant and original work, the 'Endeavours after the Christian Life,' has thus adverted to the Ministry to the Poor, in a passage weighty with solemn and condensed truth :—'In proportion then, as we think well of our nature and of our kind ; in proportion as we estimate worthily the task of Providence, in ripening a world of souls, shall we be reconciled to the tardy and interrupted steps by which the work proceeds. We shall be content and trustful, though our personal portion of the work, and even the sum of our combined endeavours while we live, should be inconspicuously small. Have you resolved, as much as in you lies, to lessen the number of those, who, in this metropolis of the charities, have none to help them, or lift them from the darkness wherein they exist and perish unseen? It is good. Only remember, that if the ministry which thus dives into the recesses of human wretchedness, and carries a healing pity to the body and the soul, which speaks to tempted, fallen, stricken men, from a heart that feels their struggle terrible, yet believes the conquest possible, be really right and christian, then its slowness is but the attendant symptoms of its worth; and to despond because a few years' labour exhibits no large and deep impression made on the wickedness and miseries of this great city, would be to slight the work, and forget its dignity. When London, mother of mighty things, after the travail of centuries, brings forth woes, how can they be other than giant woes, which no faint hope, no puny courage, but only the enterprise of high faith, can manacle and lay low. Surely it is an unworthy proposal which we sometimes hear, respecting this and other departed ministers of good, 'Well, it is a doubtful experiment, but let us try it for a few years.' If, indeed, this means that, in too small a measure of success, we are to do something more and greater; that we must be content with no niggardly and unproductive operation, but recognize in scanty results a call to stronger efforts; that, failing a delegated ministry, we will go forth ourselves into the places of want and sin, and make aggression on them with a mercy that can wait no more;—in *this* sense, let the Mission pass for a temporary trial. But if it be meant, that, disappointed in our hopes, we are to give it all up and *do nothing;* that, having once set plainly before our face the beseeching looks of wounded and bleeding humanity stretched upon our path, we are

to 'pass by on the other side, thinking it enough to have come and seen where it was,'—then I must say, that any work, undertaken in this spirit, *has* failed already, For my own part, I should say, where we even to make *no* visible progress, were we able to beat back the ills with which we contend by not one hair's breadth;—nay, were they to be actually advancing on us, still no retreat, but only the more strenuous aggression would be admissible. For what purpose can any christian say, that he is here in life, with his divine intimation of what *ought to be*, and his sorrowing perception of what *is*, if not to put forth a perpetual endeavour against the downward gravitation of his own and others' nature? And if in the conquest of evil, God can engage himself eternally, is it not a small thing for us to yield up to the struggle our three-score years and ten? Whatever difficulties may baffle us, whatever defeat await us, it is our business to live with resistance in our will, and die with protest on our lips, and make our whole existence, not only in desire and prayer, but in resolve, in speech, in act, a remonstrance against whatever hurts and destroys in all the earth.' *Endeavours*, &c. pp. 295—7.

It is not compatible with the objects and limits of this article, to give a particular account of the several Institutions of this kind, that have now been set on foot, in the great English towns. It may be observed, in a general way, that *not one of them has failed*. Every one of them has given such satisfaction to its friends and supporters, as to encourage them to proceed with it, and, in many cases, to enlarge its sphere and improve its machinery of beneficence. Each of these ministries has collected about it such auxiliary plans, as were most called for by the peculiar local circumstances of the people, and most adapted to further the designs, with which they are established. In one place the Domestic Mission is most marked by the prosperity of its schools; in another, by its connection with the Mechanics' Institute; in a third, by the attendance on the Chapel; in a fourth, by its successful efforts on behalf of the Temperance cause; in a fifth, by the munificence with which its funds of charity have been supplied. Each minister has followed the bent of his own character, while observing and seizing the most prominent and pressing needs of the population among which he laboured; and the result has been, a mass of diversiform but most interesting success, which has cheered the hearts of those who, by setting these holy experiments in action, had evinced their faith in the power of christian effort to form embankments of solid and productive

good, amidst the unwholesome marshes left by the retreating tides of prosperity, stagnating in the putrescence of neglect, and sighing with the murmurs of despair.

It has been one of the direct results of the Ministry to the Poor, that it has made additional and most serviceable revealments of what is taking place in the under-strata of society. Though the reports of the different agents have been honourably distinguished by the avoidance of attempts to strike by the delineation of horrors, they have not abstained from occasional touching and temperate statements of cases, which have made the nature of the sufferings of the exposed classes at once more extensively and more accurately known. And in this way, we doubt not, it will do yet more extended service. These documents reach to a circle that is yearly expanding; and the cases which they depict, the statements which they convey, will every year break the smooth surface of happy life, with a wider ring of sympathy for the children of sin and sorrow.

It is also an advantage resulting from the multiplication of these ministries, that they form, wherever established, a nucleus, a common attractive centre, for *other* plans of benevolence, the expediency of which would have been less known without them, as the means of setting them on foot would have been less obvious and ready. Wherever there is now a Ministry to the Poor, there is a central point of information, as well as of action, with reference to any new experiment that benevolence may wish to try. Few, if any, of these ministers work *as* ministers only; the Minister to the Poor is their General Friend; and, in that character, is ready and willing to give advice and assistance in any way that his experience may enable him to be useful.

The great evil, which the Ministries to the Poor have to fear, is obviously that of their assuming a *sectarian* character. From the time that the attention of the Missionary should be turned from the church of Christ to any other church, in which *his* is only a secondary place and name, he would become a defaulter from the original pledge of the institution, and (if the contradiction may be forgiven,) his very progress would thenceforth be retrogression. We want no more advocacy of particular and exclusive churches. We have already enough and to spare. It is not in this, that we must look for the balm that will heal the stricken heart, or the light that will cheer it. What we want is the agency of the spirit of knowledge and of love. We want apostolical work to be done by a race of self-

sacrificing apostles—of apostles, who never forget that they are life-long disciples. We want the power of light to knock down all partition-walls, and not the power of darkness to build up new ones, or to fortify the old. We would have the Minister to the Poor, their temporal and spiritual, social and domestic friend, ready and anxious to engage in any thing and every thing that will befriend them, and no less anxious to keep from himself and from his work, every thing that may tend to breathe the slightest dimness over its glory, or make him look or act like the preacher of a faith whose 'kingdom *is* of this world.' A ministry like this in every town and city of the empire, would do much, we are convinced, to baffle the spirit of Antichrist, to raise at once the standards of morality and happiness, and to pave the way for the reception of social and political blessings, which would otherwise do much more tardy and imperfect good.

We hope to see the day, when, in addition to its ordinary ministry, every one of our Chapels in every large town or city, will have a Ministry to the Poor, as a matter of course and of duty. In country places, and in small congregations, this will not be necessary. The Minister, in such cases, may unite the pastoral charge of the poor in his flock, and possibly of a portion of the neglected poor beyond it, with those preparations for his Sunday duties, which it is incumbent on him to render as impressive and interesting as he can. But, in the case of a city congregation, scattered over a great surface, and distributed among large districts inhabited chiefly by the labouring classes, it becomes a very different thing—and is, in truth, a very difficult one—to combine the preparation for the Sunday and the pastoral visitation of the stated attendants at the Chapel, with the discharge of any very extensive or important service, as a daily visitor of the poor in their homes. We repeat, therefore, our hope, that every Christian society will feel the force of the call upon it, to make use of *both* these truly evangelical agencies, in the full assurance of reaping a rich reward.

But we cannot help taking a farther look, and dropping a parting word. The requisitions of the Ministry to the Poor are such, that an individual who engages in it without any training for it, will have much to learn, and possibly something to unlearn, which must be considered as so much lost time, and consequent lost ground, with reference to his new undertaking. If such a Ministry be wanted at all, it strikes us as self-evident, that there should be a *body of Ministers regularly disciplined and prepared for it.* Why should not a class for such be connected with our other academical

Institutions? We have a very strong impression, that some such measure is yearly becoming more desireable. The stagnant quiesence of the masses, and their blind and fearful stirrings, are equal and unequivocal calls for it. Qualifications are requisite for this service, which cannot be expected to start up at every demand for them, or to be acquired by educational processes which have not had them distinctly or primarily in view. We have a Ministry trained for the service of the educated classes; but we are rowing the boat with a single oar, until it is balanced by a trained Ministry for the uninstructed and neglected.

ANTI-TRINITARIANISM IN GERMANY.

The causes which produced the Reformation, called forth expressions of opinion against the doctrine of the Trinity, even before the great events took place which marked its character, and determined its career. Socinians appeared before Socinus,* if not precisely in the notions he entertained respecting the person of the Saviour, certainly in the general spirit of his system and his hostility to Trinitarianism. The very efforts of the schoolmen during the middle ages, to establish the Trinity, with other church doctrines, on a basis of absolute proof, had demonstrated the incompatibility of the dogma in almost every possible form, with the simple dictates of human intelligence, as well as with the conditions of a sound, a subtle, or a refined logic. Human investigation was perilous. The insecurity of its basis being ascertained, the doctrine could not endure the shocks occasioned by the collisions of thought in the convulsive movements of the Reformation. The activity of mind which was at once cause and effect of that great and religious change, could not fail to issue adversely to a dogma which requires implicit faith, and shuns searching investigation. The Reformation had a negative and revolutionary element in its character. It, of necessity. destroyed and removed the old, in order to make room for the new. Society had outgrown its investments, and must throw them off. The frame of the human intellect swelling with new life and youthful vigour, rose upwards from the earth, whose iron bonds it burst, that so it might grow and expand towards the full stature of a perfect man in Christ. The age too was essentially practical. The dreams of the schoolmen, with their speculations, fancies, and visions, had lost their charm, potency, and prevalence. Old notions had confuted themselves; the existing social system was obviously effete. What was not rotten was worn out, what was not worn out was visionary and ascetic. The spirit of a new life which was moving and stirring throughout Europe, was of necessity prospective in its operation, and as prospective, so practical, seeking to adapt its measures to rising wants, in order to do good, and in doing good to find the proper modes of beneficent action. In its very nature, therefore, was it adverse to the Trinity, which even as a speculation, has no solid support; and which, in relation to the great duties

* Die Protestantischen Antitinitarier vor F. Socin von T. Trechsel, 1839. The second Part, entitled Lelio Sozzini und die Antitrinitarier Seiner Zeit, appeared in 1844.

of life or hopes of religion, has no other application than such as speculation may assign. When men come to turn from dogmas to holy living, from creeds to devotion, from theory to practice, they first cease to value such a figment of metaphysical adroitness, and then find, to their deep satisfaction, that the essence of religion, all that gives light in duty, comfort in sorrow, hope in death, is entirely independent of human systems of divinity, and human contrivances for expressing the unutterable, and defining the infinite. Freedom of mind, activity and vigour of thought, rejoicing in newly gained emancipation from the dead bodies of school divinity, and resolved to ask a reason ere it admitted a dogma, and to search into the grounds of established systems as well as established institutions, could not fail to apply itself with deadly effect to such a complex and contradictory set of notions, or rather words, as was presented in the creed bearing the name of Athanasius. Hence Denk, Hetzer, Joris, Servetus, and others, assailed, in various ways, the commonly received opinion, and had not the unworthy fears and inconsistent illiberality of nearly all the principal Reformers thrown impediments in the way, the Reformation would not have had to wait above three centuries for its completion, in the replacing of heathen metaphysics by the simplicity of the Gospelof theLord Jesus Christ.

By no one feature was the period of the Reformation distinguished more than by its healthy, vigorous, practical tone of both thought and action. This was the spirit in which Luther himself laboured ; and though Luther professed a belief in the doctrine of the Trinity, and thought that it was essential to the sanctification of soul, which he deemed the great purpose and work of the gospel; yet, in truth, he held not orthodox views on the subject, and is among both the first and the most influential of those who prepared the way for its fall. Luther was an eminently practical teacher. As such he disowned the theories of the schools, and had no new theory of of his own to propound. He therefore maintained that Christians were to hold, without attempting to understand, the doctrine. But such a position is a virtual renunciation of Trinitarianism, for in its very essence it is a definition, and to say that the divine nature is indefinable, is to declare that the Trinity is vain and groundless. Yet difficult is it for persons who profess the Trinity, to abstain from all definitions in regard to it. "The Trinity" are words which, if they have a meaning, must represent some reality, to speak of which is almost necessarily to give a direct or indirect definition of the doctrine. Into such an inconsistency did Luther himself fall. At the very time that he held the subject to be too high and dark

for man to comprehend, he attempted to define, or at least to describe the true orthodox doctrine. These are his words,—'One is the person of the Father, from whom, as from the fountain and the first person, all powers proceed; another is the person of the Lord, that is Christ, the Son of God, from whom, as from the head of the Church, all offices come; another is the person of the Holy Ghost, who distributes all gifts in the Church; and yet these are all of one, divine, almighty, eternal essence; who in relation to that essence are all three called, and really are one, since God must be an indivisible essence.' This is plainly Tritheism; three separate individual beings united in one essence, and having in that essence their common point of agreement. But even this Tritheism has an Unitarian element, for as the Father is the original source of the Son and the Spirit, so does he possess the essential quality of the divine, namely independent and underived existence; and is therefore, in the full and proper sense, the only God.

In another passage, Luther speaks in terms that correspond not amiss with that Sabellianism which is in itself only a misty and unscriptural form of Unitarianism. 'There is one God, one Lord, one Divine Majesty, nature, essence, of all three persons; but sometimes the person of the Father revealed itself; sometimes the person of the Son; sometimes the person of the Holy Ghost; whichever revealed itself, there still remained one God in three persons.' While, however, Luther believed that he held the true doctrine of the Trinity, and taught that the doctrine was an essential article of the Christian verity, he did not, with his anti-scholastic and practical tendencies, hesitate to declare his dislike of the term 'Dreifaltigkeit (properly three-foldness) is very bad German, for in the Deity is the highest unity. Some call it Dreiheit (threeness, or Trinity), but this sounds too mocking. I call it *ein Gedrittes* (a thirded something), for Dreifaltigkeit sounds strange, and I can give it no right name.'

That he was averse from the scholastic notions is evident from these words. 'It is a heavenly thing which the world cannot understand. Therefore have I taught, that you ought to ground even doctrine not on reason or comparison but on the words given in Scripture. The schools have devised many distinctions, dreams, and fancies, by which they have tried to set forth the Trinity, and have thus become fools!'*

* These passages are translated literally from 'Geist aus Luther's Schriften,' von Lomler and others; vol. i, p. 598.

In the same spirit did Melancthon write his Loci Communes. Proceeding from his prelections or lectures on the Epistle to the Romans, and pervaded by the Protestant sentiment which formed itself under the guidance of Paul's teaching, they were occupied with the correlative topics of sin and grace, law and gospel. The doctrines of the Trinity, of God, of the Creation, of the incarnation, are excluded. On the first page of his work we meet with these words,—'There is no reason why we should give much labour in this place to the question respecting the Unity and Trinity of God, the mystery of creation, and mode of incarnation. Tell me, I pray thee, what scholastic theologians have in so many ages gained while they occupied themselves with those points only. To contemplate his nature and the manner of his incarnation as they teach, this is not to know Christ. This only is true Christian knowledge, to be aware of what the law requires, and how you may console an afflicted conscience.' In the later editions of the Loci Communes he introduced the Trinity; but his handling of the subject is peculiar. He does not so much show its connection with the work of Christ, nor put together its scriptural evidence, as seek to find it in the idea or conception of God, for he held that there was a permanent trinal distinction in him, while He was not the less one. Melancthon borrowed a figure from the human mind, which, if strictly taken as the exposition of his views, would rather destroy than establish the Ecclesiastical Trinity;—these are his words:—'The human mind in thinking, paints an image of the thing thought; but we do not tranfuse our essence into these images, and these thoughts are sudden and evanescent acts; but the Eternal Father in working on himself, begets a thought of himself, which is not an evanescent image of himself, but a subsistent essence communicated to it: this thought, the image of himself, is the Logos or word, not a mere sound, but a person, the Son of God, who became man. As the Son was begotten by the act of thinking, so the Holy Ghost proceeded from the will of the Father and the Son.' In this Trinity it is clear that the Father only is properly God, since the Father is the sole, independent, and self-subsistent fountain of Deity. In general, however, the old Lutheran clergy followed the example of the reformer from whom they took their name, and set forth the doctrine in its practical relations, and as something to be believed rather than defined.

Dangerous as such a position was, the proceeding of Melancthon in attempting to learn and establish the doctrine on reasonable grounds, was

more dangerous still, for such an attempt was an open challenge to man's intelligence, which has in all ages been found unfriendly, if not destructive, to the diversified forms of Trinitarianism. This intelligence, however, was the great power by which the Lutheran reformation was begun and accomplished. The human mind then assumed a new attitude of vigorous life, asserted its rights, and to some extent gained them. Certainly, the assertion strengthened the principle by which it was made. If the scripture was the sword in that holy fight, reason impelled and sustained the hand that drew and wielded it; and that reason then rose into an elevation and assumed a power, the more signal results of which society is now only beginning to display. Among those results was the application of reason, first timidly, then with more confidence, and finally in a manly spirit, to the great concerns of religious truth and duty. Such an application could not fail to be directed to the doctrine of the Trinity; and as an historical fact, wherever the application has for a length of time been made apart from the more sinister counteractions of secular influence, it has been found to decompose old notions and gradually to leave the doctrine of the divine unity in its essential and scriptural simplicity. In Germany especially, the progress and the triumph of rational views have been the progress and triumph of Anti-trinitarianism. We of course mean christian Anti-trinitarianism; we contemplate no other. It is true, that German Rationalism has sometimes gone to the length of denying the miraculous in Christianity, while to us the miraculous appears an essential and indestructible element in the religion of Jesus Christ; but the abuse of a principle does neither confute nor discommend it; and the extravagancies of Rationalism have for some time been rapidly declining. However this may be, we mark the decay of Trinitarianism as a natural, if not necessary, consequence of that recognition of man's intelligence which Luther and his associates made when they appealed from tradition to scripture, from the Pope to human nature, and which they consecrated and preserved for all future generations, in the great principle of the Reformation,—*The Right of Private Judgment.* In those important words was there enshrined a grand truth, a noble principle, a sacred right, and high privilege, which may not at the first have even been fully understood, which took effect in actual observance only slowly and through much opposition, which even now is more talked of than honoured, at least in England; but which, in its full development and final prevalence will go far to restore the harmony that

at first existed between reason and revelation, man's intelligence and God's disclosures, as seen in the moral identity in which the Divine and the Human were united and blended in the Lord Jesus Christ. As the right of private judgment passes from an abstraction into a reality, so will the scriptures resume their proper authority, and all human definitions of the nature and essence of God sink into oblivion. Already, especially in Germany, has the result been realised to a great extent. We have room to note only a few of its more marked phases.

The rationalistic element of the Reformation which expressed itself in the philosophical schools, that arose after that event, and received encouragement from their operation, may be here displayed in a more marked degree, in what has been termed the Arminian School of Theology. This designation was derived from James Arminius (Hermann), born in 1560, at Oudewater in South Holland, and afterwards Professor of Theology in the University of Leyden. With the aid of Episcopius, (Bisschop, born 1583, at Amsterdam,) and others, Hermann gave rise to a theological system which, by a less reserved reference to human intelligence in matters of religion, originally modified the views held of the Trinity, and paved the way for greater changes, affording important aid to the more direct influence exerted by the Anti-trinitarian writings of the Polish brethren; while, in regard to the so-termed Five Points of Calvinism, it put forth doctrines which partly declared and partly involved a totally different view of the questions connected with the redemption of the world, and which even now seem almost universally prevalent in the popular churches of our own land, not only those that are termed Methodist, but also those that seem to shun the name, as they certainly have repudiated the doctrines, of Calvin. The triumph of reason seen in the almost universal prevalence of Arminian views of Christianity, is a prelude to a similar triumph in the prevalence of the simple Anti-trinitarianism of the New Testament. The Arminians were indeed opposed to the Socinian doctrine which declared Jesus, as to his nature, to be only a man. They maintained also, against the Sabellians, that there are three persons, or hypostases, revealed in the New Testament as existing in God. But they also held that the Father was God in a special sense, and in truth he only was *αὐτόθεος self-God*, undivided and self-subsistent: that the numerical unity of essence did not exclude but implied communication, and had, as a consequence, a certain subordination; by reason of which, the

communicator was the highest, and as such the Father. This view of the Godhead, and the subordination of the persons in virtue of the alleged communication, is the peculiarity of the Arminian doctrine of the Trinity. The Father, if not in time, yet in order, excellence, and dominion, is the highest, inasmuch as he sends the Son and pours forth the Holy Spirit. A certain unbelieving hesitation is the necessary result. Attention was repeatedly called to the fact, that the Son is seldom, the Holy Ghost never, denominated God. Yet the party adhered to the practice of invoking the Son, though not unaware that adoration belongs exclusively to the Being, who is the source of all other, even the highest existencies.*

These views may be found somewhat fully expounded in Limborch's well-known treatise, *Theologia Christiana*, (Amsterdam, 1700, p. 95, seq.) Professing to confine himself to the language of scripture, Limborch shuns the terms trinity, person, essence, and others, and maintains that each of the ordinary explanations not only fails in attempting to explain what is inexplicable, but generates some positive error, its natural offspring. 'This dogma has in all ages agitated the Christian world, while men, not content with the simplicity of sacred scripture, have involved the matter in contentions and curious questions, which have ministered strife rather than edification, have rendered the truth obscure, and pitiably torn the church. While Sabellius aimed to preserve the unity, he denied the trinity of persons; others in being defenders of the trinity became tritheists.' After having gone somewhat at length into the subject, he says, 'From these things we infer, that the divine essence is common to the Son and Holy Spirit. But from these things it is not less clear, that there is between these three persons a certain subordination; that the Father, as such, has the divine nature from himself, the Son and Holy Spirit from the Father: who accordingly is the fountain and prime source of the divinity which is in the Son and Holy Spirit. But there is also a certain super-eminence of the Father in respect of the Son, and of the Father and the Son in respect to the Holy Spirit, in dignity and power; since it is more honourable to beget than to be begotten, to inspire than to be inspired. The sender has also power over the sent, and not the sent over the sender, but God the Father is every where said to have sent the Son, and the Son refers to his Father, as to its origin, all that he does.'

* Meier Die Lehre von der Trinität. vol. ii, 70 seq. compare Baur die Christ. Lehre von der Dreieinigkeit, iii. 184, seq.

Statements and principles such as these must have exerted a great influence in decomposing the strong compact and systematised views left of the Trinity by the middle ages. Here it is plainly taught, that reason being taken to aid in the interpretation of Scripture, the old forms of language, the established statements of doctrine, are unsatisfactory and unscriptural. This is a virtual renunciation as of the authority so of the doctrine of the Church on the point. It is more, it is the assertion of the principle, that the Scriptures contain all that is proper to receive, both as to the doctrine itself and for the statement of that doctrine. We consider these general principles of far more consequence in the history of the Trinity, than any particular view which the Arminian theologians may have propounded, though the view which they did put forth was, in reality, one form of Unitarianism, while it contained germs of a more explicit and consistent system of Anti-trinitarian theology.

The moment that theology began to think it possible for Christianity, even in thought, to exist apart from the doctrine of the Trinity, that doctrine was put in peril. If insulated from the Christian life, it was jeopardised. But it was insulated when men's minds were turned away from the questions of the schools—the Trinity among others, and directed to the practical duties of piety and holiness. If there was a real contrariety between speculation and practise, then the speculative part of religion would soon pass into neglect. Yet such was the direction of mind which Luther originated, Melancthon confirmed, and the Arminians spread abroad.

But the neglect of which we have spoken, was a remote and unforeseen result. Meanwhile the early Protestants held the doctrine of the Trinity in some form. And they held the doctrine because they believed it was taught in the Bible, Soon, however, a new phase of things appeared. The Bible consisted of the Old Testament and the New. Did the Old Testament teach the Trinity as distinctly and forcibly as the New? Unprejudiced enquiry answered in the negative. Latermann, a disciple of Calixt, referred to the fact, in a dissertation on the subject.* This excited alarm. Calixt himself came forward to defend his scholar, in two dissertions.† He proved that the doctrine is no where distinctly taught in the Old Testament, and that this necessarily followed from the doctrine itself.

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* De Sanctissimo Trinitatis mysterio Contra Socinianos.

† Num mysterium Sanct. Trinit. e solius Veteris Testamenti libris possit demonstrari. Helmst. 1650; and in the Appendix thereto.

One proof was thus weakened, so as to lead to its eventual removal. The admission that the dogma was not distinctly taught in the Old Testament, was the necessary prelude to the denial that it was taught there at all. Farther, if one Church could subsist without the Trinity, might not another? The absolute necessity of the doctrine was thus clearly contradicted.

Thus rendered problematical in relation to the period that preceded the birth of Christ, the next step was to throw doubt as to the doctrine in its connexion with Christian antiquity. Was the Trinity of the sixteenth and seventeenth centuries identical with the Trinity of the primitive times? The Socinian Church said, 'No.' The Arminian assented to the negative. On the same side, a distinguished Catholic took his place. Petav admitted that there had been many a deviation from the earliest type.* Sandius and Zwicker (Irenicum), directly attacked the Trinity on this ground. Bull, an English Bishop, stepped forward to withstand the attack, seeing that if the historical support were taken away, the doctrine would be put in jeopardy. He endeavoured, therefore, to prove that the ante-Nicene Fathers agreed with the Nicene creed,†—an attempt which must of necessity prove fruitless. And Bull admits that diversities existed, though he wishes to persuade himself and his readers that they do not regard essential points.

When once the support of antiquity had been undermined, and that of the Old Testament almost removed, there remained no other resource but to define and prove the Trinity in its details, from the writings of the New Testament. In this attempt, great diversities soon made themselves manifest. Trinitarians could not agree, in all cases, as to their statements of doctrine, nor as to their proof-passages. What one advanced, another denied. What one proved, another confuted. Paul Maty, dissatisfied with received views, came forward with a new theory,‡ which amounted to nothing more than a modification of the theory of subordination. Souverain also lent his aid in undermining the historical ground.§ Even Leibnitz rather answered objections than put forth, much less established,

* De Theologicis Dogmatibus.

† Defensio Fidei Nicænæ.

‡ Lettre d' un Théologien à un autre Théologien sur le mystère de la Trinité, 1729.

§ Le Platonism devoilé, 1700.

any positive doctrine of the Trinity ;* for which, what he calls his newly discovered logic, was not more efficacious than the old and long tried methods of ratiocination. One after another theorists propounded hypotheses, which seem brought forward only to be confuted. Soon the attempt to deduce the Trinity from, or make it accordant with reason, was abandoned as hopeless. The doctrine lost all support in the human mind and the spirit of the age. Then it only remained for theologians to consign its body to the tomb. It was at length seen and acknowledged, that it was idle to waste time in disputing about the eternal generation of the Son of God, when men knew nothing about human generation. This was the opinion of the celebrated J. D. Michaelis. Accordingly, Semler altogether threw these scholastic distinctions out of the province of belief; they had, he held, no meaning for practical Christianity. The whole had become antiquated. Seiler and Flatt, however, undertook its defence; but conducted their arguments in a manner to show that neither reason or Scripture afforded to Trinitarianism of any kind, solid support; other German theologians made similar attempts, but they all inclined either to Tritheism or Unitarianism, and proved nothing else than the hopelessness of any theory, which should bring reason and revelation into agreement on the subject. The tendency of the day is to represent Christianity as the revelation of the religious ideas, which were native to the human mind, in and through Jesus Christ, the divinely commissioned teacher of the world. But among these religious ideas the Trinity finds no place. The Trinity, therefore, is not a part of the religion of Jesus Christ, through whom God revealed himself to man, as a holy Being. This is the Rationalistic view of the subject. Supernaturalism wished to continue, in some way, to hold what had come down from past ages, but is itself imbued with the spirit of the times. Here, however, we think it best to cite the words of a Trinitarian authority.† 'Supernaturalism has lost the full certainty of the old belief, without being able to find any other safe standing-place. It will not give up the religious grounds of the dogma; the doctrines of redemption and atonement have not lost their importance with it, but they have become strange; it no longer lives in them; therefore the meaning and the understanding of the church-doctrine, in its entire connexion, has been

* Defensio Trinitatis per nova reperta Logica.

† Die Lehre von der Trinität von, G. A. Meier, 1844, ii, 115.

weakened; all is broken into separate fragments, which a more or less rationalistic criticism gnaws and destroys.'

The Unitarianism of Poland and Transylvania exerted, if a secret, yet a powerful influence, in altering the form of German Trinitarianism. It was impossible that the testimony which was borne by the Fratres Poloni, should not, with its solid and various learning, its candour, its earnestness, and its martyr-spirit, modify the views of theologians, whose position on the surface of the globe brought them into proximity with these Unitarian confessors; and whose similarity of spirit, and comparative freedom from secular hindrances, would prepare them for perusing with care, and judging with impartiality, the able expositions and judicious defences of Unitarian Christianity, which the Socinian church published and left as a treasure to the world. We have not here the space necessary for displaying, in actual examples, the effect of this influence; and, indeed, we believe that its chief effect existed in that encouragement to the free and undaunted application of reason, in the investigation of religious truth, to which the actual condition of German divinity is in the main to be ascribed. Hence, there is no reason to wonder, that the entire modern Rationalism in Germany is essentially Anti-trinitarian. That Rationalism, it is, we know, customary to represent as unchristian; and so may it be regarded by those who hold the Trinity to be an indispensable element in genuine Christianity: but those who have not so learned Christ, and who have entered into his large and free spirit, will hesitate before they exclude from the pale of his religion, men who, claiming the Christian name, and being no strangers to its moral excellence, are distinguished for the most profound and varied learning, as well as for the industry with which they unceasingly apply themselves to the study of sacred things; merely because they have been led to find other evidences more convincing to their minds, than that which is presented in the miracles of the New Testament.

But those who recognised the supernatural element of the Bible, and professed to hold the doctrine of the Trinity, had their views so altered, from the older types, that they can no longer be recognized as a form of the Patristic doctrine, while supernaturalists who made no such profession, the more they took their stand on the New Testament, departed from the rigour and fulness of the church propositions, and assumed more or less of a Unitarian complexion. Thus J. J. Wetstein likened the Son to a prime

minister, and his relation to the Father to the relation which such as an officer bears to his sovereign, or to that which a deacon bears to a priest. Tollner contested the position that the doctrine of the Trinity is a fundamental article of faith. Urlsperger held that the predicates 'Father,' 'Son,' 'Spirit', regarded merely the divine economy,—the Trinity not of essence, but of revelation; not that he denied the Trinity of essence in itself, which rather he honoured as a secret; but he denied that Father, Son, and Spirit were its necessary and personal predicates. Swedenborg found the entire Trinity in the person of Christ. Even the pietistic school, (Count Zinzendorf, &c.,) the forerunners of English Methodism, incurred the reproach of destroying the relation of the persons, in the almost exclusive honour which they paid to the Son.* This, indeed, is an imputation to which many of the most zealous Trinitarians of this country are even now liable, who are not content to honour the Son, even *as* they honour the Father, but allow their veneration for him to throw the Father, and still more the Spirit, into eclipse. The truth is, that strive as men may, they cannot have more than one object of adoration at a time. Reason and feeling combine with Revelation to give practically a homage to Unitarianism. If the lips recognise three persons who should be adored with equal honour, the heart and the practise will fix themselves on one, to the (at least, comparative) neglect of the others. In the momentary act of devotion, all men are Unitarians. The head may acknowledge several as each God, but the soul worships one.

A philosophical school has made various attempts to express its visionary speculations, in the language of the ancient Trinitarian creeds: and in so doing, has professed to aim at giving to the Trinity that absolute certainty to which it is the purpose and business of philosophy to attain. But the aid which comes from such a quarter is suspicious, where it is not weak and unstable. Before it can, at least in its actual condition, render service to the doctrine of the Trinity, that doctrine must itself be transformed and sublimated into the misty clouds of pantheistic speculation. We are by no means confident, that we can convey to the English reader even the shadow of what these modern philosophers intend in their (so called) exposition of the Trinity, by means of their Thesis, (position,) Antithesis, (opposition,)

* The proofs of these statements, with the titles of the works on which they are founded, may be seen in Hagenbach's Dogmengeschichte iii, 283 seq.

Synthesis, (composition). According to Schelling, whose philosophy seems at present to be gaining ascendancy over the kindred system of Hegel, God, as the concealed original of all things, is the Father (Thesis); the Eternal Son born out of the essence of the Father, or God in his evolution by means of the world, is the infinite itself, as it exists in the eternal intuition of God, and appears as a suffering God subordinated to the relations of time, (Antithesis); who, in his highest appearance in Christ, closes the world of the finite, and opens the world of the infinite, or the dominion of the Spirit; for God in his continual return out of these states into himself, is the Spirit, (Snythesis.) Schleiermacher presents in the most distinguished instance, the point in which modern philosophy and ancient theology are found united together. And if we formed our judgment by the extent of influence which his system has had, we should expect to find in it something clear, definite, and satisfactory to the understanding, as well as correspondent to the scriptures. Such qualities, however, we do not recognise in, at least, his views of the Trinity. Properly, indeed, the doctrine, it has been said,* could have no place in his system. He states that in the Trinitarian doctrine, the union of the divine essence with human nature, both in the person of Christ, and in the common spirit of the church, is all that is essential, and gives it as his opinion that the church-system is only a compound proposition in order to set forth the doctrine which appears in the Holy Scripture of a three-fold existence of God, of his existence in itself (Father), of his existence in Christ (the Son,) and of his existence in the Christian church (the Spirit.)

In the numerous philosophical representations of Trinitarianism, there is so much that is abitrary as well fanciful, that one knows no reason why two or four persons should not have been set forth in the Godhead, equally as well as three; and under these misty forms of scientific words, all the real no less than the supposed teachings of the New Testament disappear. For it is not easy to see with what right Schelling and Hegel assume three points as necessary, why they distinguish their Thesis from their Antithesis, and do not rather set forth both as originally united, since the Thesis (Father) is known only in the Antithesis, and by means of it becomes Thesis; or why the condition which follows the Synthesis may not be added as a fourth number. Moreover, the Synthesis, or Spirit, is nothing

*Bretschneider Handb. der Dog. 651.

essential, as are the Father and the Son, but merely the act of removing the contrast between the Father and the Son, who therefore remain while it passes away. Or if this act, the Spirit, is conceived as remaining, then the Father and Son vanish as being merely points of transition to the Spirit. Moreover, to represent the spirit of the church as constituting the third person, stands in direct opposition with the language of holy writ, which sets forth the Spirit as acting in the sanctification of the church. The common doctrine of the Trinity, too, sets forth the Son as not produced by the creation, but as producing the creation himself. Besides, the Thesis, the Antithesis, and the Synthesis, are each different from the other, while the Trinity of the Schoolmen and the Fathers sets forth the three persons as in essence the same.

The more modern theologians of Germany have, by a high authority,* been divided in regard to their views of the Trinity into three classes; first, 'they regard the doctrine of three divine hypostases as a mode of representation which has been accidentally connected with Christianity and therefore is to be separated from it as an unessential adjunct; among whom are Souverain, Löffler, Jerusalem, Henke, Eckermann, Cannabich, Wegscheider; or secondly, they abstain altogether from any exact statement of the doctrine, and are satisfied with the teachings which they think they find in the New Testament; such as Morus, Döderlien, Storr, Knapp, Hahn, Baumgarten-Crusius, Steudel; or finally, they set forth the church-doctrine in such a way, that the essence of it, namely, the Trinity of divine persons, is lost, since they distinguish in God three powers, or three activities, or three relations, or three revelations of himself.'

If this classification is exhaustive as well as accurate, the Trinity subsists among the learned of Germany only in name; the patristical doctrine has been attenuated to a shadow, or reduced to nothing. If regarded as an unessential representation, the Trinity must now have lost it dogmatical value; if brought down into scriptural form, it is abandoned; if converted into 'three somewhats', it is no longer such as the creeds declare, or their advocates recognise. Whether in relation to the tenet this age has superseded the earlier ages, or Matthew, Paul and John have set aside the authority of Athanasius, or new and unmeaning terms have supplanted the old definitions, it is clear that *the* doctrine once taught and held for an essential article of Christian faith, is virtually repudiated and silently disowned.

* Bretschneider Handbuch Der Dogmatik, 1838, i, 647.

The only one of these three classes that can be supposed to hold any thing like Trinitarianism, is the last; on which account we shall subjoin such of the instances given by Bretschneider as are capable of being translated into intelligible English. Seiler (1765,) is of opinion that there are in God three eternal, intelligent, and free powers, existing apart from space and time, but interfused so that the one operates through the other, and so that they are all powers of one substance and godhead. G. Schlegel, (1791,) holds that in God, the original power are three operations, the creative, the supporting, and the governing; first, the Father, the creative; second, the Son, the enlightener of the world; third, the Holy Ghost, the reformer of the world; which three flow out of God, but differ from each other and act separately; wherefore scripture speaks of them as persons. 'To the same effect are the explanations put forth by the theologians of the School of Kant. They regard the three persons either as three relations, or three operations, so that the predicate 'Father,' betokens the relation of God's love to the world; the predicate 'Son,' the relation of his wisdom; the predicate 'Holy Ghost,' the relation of his holiness:—or, that the omnipotence of God is to be contemplated with an especial reference to the sensible world; his wisdom, with an especial reference to the intelligent; and his holiness in similar reference to the moral world.' Von Ammon writes, (Summa. Theol. Christ. 82,) 'God, inasmuch as from the first days of the gospel he manifested himself to men as the Father of Christ, as the Son, the Saviour of our race, and as the Holy Spirit, the bestower of filial consciousness, is the author of a threefold heavenly benefit; subsisting to us in each of which (three relations), and because he is the thrice best and greatest benefactor, he must be worshipped and adored in the highest unity of essence.' De Wette finds in the church system a three-fold view of God, as of the highest essence, (the Father,) as of Him who is revealed in the world, (Son,) and as of Him who operates in nature, (the Holy Ghost.) Fessler regards the Father as the purest, holiest will; the Son as the eternal law of the spiritual world by which the holiest will utters itself; the Spirit as the power which proclaims and fulfils this spoken law. Hase finds in the dogma of the Trinity 'the hieroglyphe; God a Father over all, with whom mankind is united in new love through the Son of Man, who became a Son of God, so that all might become sons through the free and holy spirit which pervades the church.' Nitzsch recognises one divine essence which is love, honouring in the Son the uttered and mediatorial love, in the

Spirit the communicating and life-giving love, in the Father the primary source of love.* These views are not easy to be understood, at least by those who are not familiar with the systems of opinions of which they form a part, and out of which they flow. But it is safe to say of most of them, that they amount to a tacit renunciation of the proper doctrine of the Trinity, which is to be found only in the acknowledged formularies. Some sixteen or seventeen centuries were surely sufficient to define and settle any truly Christian doctrine, and we cannot help thinking that those who are unable to receive any of the prevalent forms of the Trinity as the expression of their views, would act a more candid and manly part to avow the fact explicitly, than if they go about to hide their disbelief under words which, dark in their abstract import, are as nearly as possible without meaning in regard to the point at issue.

Owing in part to his own profound attainments and practical ability, and in part to the translation by Theodore Parker of his unsatisfactory work, *Lehrbuch der Einleitung, Erster Thiel,*† De Wette, whose name we have just mentioned, is better known in this country than most of his learned brethren, and may therefore claim more than a passing notice as to his views on the Trinity. We subjoin a few words, the more readily because De Wette offers a specimen of a class of philosophical divines, who continue to talk of the Trinity, while they have renounced all belief in the doctrine. The ensuing extract is taken from his recently published work, entitled '*Das Wesen* des Christichen Glaubens, Basel, 1846,' p. 491-2.

'There is a diversity in the belief in God the Father, the Son, and the Holy Ghost: what diversity? It is pointedly and surely declared by the facts of Christian salvation. Faith in God in Christ lies in our belief in him as the Son of God, and so belief in the Holy Ghost lies in our consciousness of works of regeneration, and the appropriation of the salvation of Christ. This faith united with diversity is also firm and sure, as firm and sure as our entire Christian belief, and rests not on any human imagination and conception, but on what God himself has done, and yet does. To employ scholastic expressions, it is not *subjective* but *objective;* though it is granted that what God in this respect has done and does, we know only

* Bretschneider Handb. 648, seq.

† Called by the translator, who has largely augmented without much improving the work, 'A Critical and Historical Introduction to the Canoncal Scriptures of the Old Testament.' Boston, 1843.

according to the measure of our capacity and our relation to God, not in himself, as he his God, so that we should know whether in God himself, so far as he reveals himself to us, there exists a diversity and what diversity.

'The Church-doctrine, relying on the insufficiently safe ground afforded by John i, 1, and under the guidance of the metaphysical impulse of the Christian Fathers, which was not free from the impulse of Polytheism, since it was customary to conceive of the Divine essence as divided into a multitude of personalities, has decided this question by declaring, that in the one divine essence there is a difference of three persons; but in its denials respecting the idea of person, namely, that you are not to identify the difference of the three persons from the Divine essence, with the difference of individuals from their species, it has represented this idea of person as one altogether void of analogy. This is called the immanent Trinity, or that which is found in the divine essence itself; and as a consequence of the dominion gained in our days of scholasticism, many have urged the necessity of such an immanent Trinity. But besides that, the question is, whether the human mind has the ability to penetrate into the Divine mind, by this idea of an immanent Trinity, the meaning of the Trinity has for faith been perplexed and perverted. While the scholastic speculation directs us for the Trinity to the Divine essence itself, it leads us away from what is of essential importance in this belief, namely, the recognition of God in his close, living relation to the world and to ourselves. The only useful definition of the Church-doctrine is this, that the second and the third persons, the Son and the Spirit, stand in a relation to the first, the Father; which is so to be understood, that the faith in God in Christ and in the Holy Ghost, has for its meaning and purpose the conducting us to the Father, and that this is the perfect belief in God!'

There is here no mistake. The old doctrine is renounced to make room for a more aerial speculation, the import of which can hardly be discerned apart from a previous study of modern German philosophy.

Meier, who has written an historical work on the Trinity, and who holds some kind of trinitarian doctrine, seems to us to surrender the old and recognised forms of the Trinity, and so in reality opposes *the* doctrine which is one that past ages have handed down, and which has now to be constructed anew, after the lapse of above a thousand years. We refer, among others, to these his words: 'It is admitted that the dogma of the Trinity is only an attempt to ground in our conception of God, redemption,

atonement, and sanctification, as ideas peculiarly Christian, as had already taken place in Judaism with Creation, Providence, Legislation and Government. The Christian conception of God necessarily involves a trinitarian difference; the contradiction has always sprung from a Jewish or a Heathen position.' Preface p. 9. This trinitarian difference, however, which the writer allows is not well expressed in the received formularies, may be nothing more than mere Modalism. It cannot be Athanasianism. It probably is merely the simple doctrines of Scripture, Father, Son, and Holy Spirit. Such expositions are in reality assailments of the Trinity.

In truth, there is only one school of theologians in Germany, that profess to remain faithful to Ecclesiastical Trinitarianism. We refer to Hengstenberg, and those who think with him;—a class, who are by no means uniform in their views, and are not held in the highest estimation by the best German scholars, either for solid learning or for impartiality and candour. Even this school are orthodox scarcely more than in relation to the modes of thought and systems of denials, in the midst of which the members live. If measured by the Athanasian standard, these members would be found wanting, for bold as they are, they are not hardy enough to assert and maintain in the midst of hostile facts, the generally repudiated forms of scholastic orthodoxy. Though less heretical than their brethren, some of them would be suspected, if not convicted of heresy, before the bench of English bishops.

Among the now living divines of Germany, we choose three as being very distinguished, and as representing different casts of mind, which nearly comprehend the bulk of the reading, thinking, and learned population of the Protestant church of that country. These three are Neander, Bretschneider, and Wegscheider, men now far advanced in life, and whose influence has combined with the spirit of the age to bring about one of the greatest revolution of opinion that has ever taken place on the earth. That Neander is an Anti-trinitarian will appear from the following account of him, which we give, rather than any statement of our own, because it proceeds from a Trinitarian authority, and one of high repute.*

'Dr. Neander is regarded, throughout Christendom, as the most eminent living church historian. In some respects he is more distinguished than Mosheim, Planck, or any of his predecessors. His chief excellencies may be stated as follows:—1st. Profound and varied learning. He seems to

* Bibliotheca Sacra; vol. ii. No. viii, 596.

be equally at home in every part of the vast field which he cultivates. In this respect he has no competitors among his many learned countrymen. It is now nearly forty years since he turned his attention to Church history. 2nd. A clear perception of the spirit and nature of Christianity. The position from which he surveys the whole subject of Church history is of the most elevated kind. This leads him to exhibit with great prominence, the vital spirit of Christianity in distinction from all rites and forms, to oppose with much decision every attempt to unite the Church and State, and to cherish towards real Christians of every name the most fraternal good-will. 3rd. In general, an admirable method of representation. Nothing can be further from his plan than the formal dryness of statistics, or the skeleton-like regularity of some 'centuriators.' He evolves his subject rather than counts up his facts; strives to develope the causes of events than to copy them in their outward order. He is occasionally, doubtless, too subjective, and runs into something approaching mysticism. In this respect Planck is his superior—yet his great familiarity with the subject enables him to unite clear and comprehensive views with instructive details. In his high estimate of spiritual religion, he does not overlook the intellectual and political bearing of different measures and courses of policy; in his delineation of the outward forms of Christianity, and of the melancholy defections from its spirit and doctrine, he does not forget that our Lord always had a true church, and that the historian must ever trace out, with special care, the current of living piety, however small, at various times, it may have been. We may add, that the entire history is pervaded by a spirit of real candour. It has for us a special value from the many interesting notices which it contains of the efforts made in different ages to propagate Christianity, and from the light which it casts on various important questions now agitating the American Churches.

'At the same time it should be added, that Dr. Neander entertains some opinions on a number of important points, e. g. inspiration, miracles, the Christian Sabbath, the Trinity, &c. with which evangelical Christians in this country do not coincide.'

Neander's views are, in substance, briefly set forth in one of his most recent publications.* We shall put down the substance of his statements. 'In truth I can nowhere find an absolute form of the church. Every thing human partakes of the imperfections which belong to our nature. And

* Dr. August Neander's Antwortschreiben an den Herrn, M. E. H. Dewar; Berlin, 1845

therefore must we in all forms of Christianity separate the human from the divine, which is found in the mind of Jesus Christ. I may distinguish three different theological views which move the present time, and which may be found in other provinces of knowledge and actual life; for these views are connected with the peculiar character of the day, as a great period of transition that has in the decomposition of what is old, to bring a new creation. There prevails, in the first place, a negative system under several modifications, whose position is, that all the fundamental doctrines out of which the church has from the first derived its historical development, must be overturned in order to make room for a new development. This system proceeds from the position that Christianity has outlived itself, or the position that has hitherto been considered the living principle of the Church, namely, the belief in a determinate historical person, Jesus Christ of Nazareth, who was crucified, dead, buried, raised, and glorified, as the Saviour of sinful men, the fountain of salvation and divine life; that this belief in this distinct form can survive no longer, but must give way to a spiritual idealised Christianity, which separates the essential ideas from the historical covering in which they have in the lapse of ages appeared. I am in conflict with this view, inasmuch as I hold the ground of a positive historical belief, by which only Christianity has wrought all that it has wrought for the improvement of mankind. There are, however, in this conflict two dissimilar systems. One acknowledges a definite form of Christianity, transmitted by the Church, which is inseparable from its essence, namely, the theological system which formed itself in the sixteenth or seventeenth century. This it cleaves to as indispensible for the development of the future, though in details it admits improvement. In the entire system which sets itself in opposition to the old form of theology, and which I designate as Rationalism, all this is regarded as error; the thread of the historical development is broken at the point where the process began, and taken back to the point whence that process proceeded. But another view recognises in this revolution an historical necessity in virtue of which not the old in the same, though a purified form, but a new creation in theology, and the Church must be generated from the same positive ground, which contains all that is genuinely Christian. Those who hold this view, anticipate a better future, a new, creative Christian epoch, which can be sustained neither by an exclusive system of negatives, nor by an arbitrary restoration of what is ancient; they greet the dawning light breaking forth

in the distance of a new and glorious development of Christianity, and of the high results for the world which will hence ensue. It is among those who hold this view that I take my stand.

'Revelation and reason are destined to be in harmony one with another. Reason is adapted, and by its natural tone prepared, to liberate what was given by Revelation, by means of which Reason rose to its true dignity, from the restraints and distractions which have their origin in sin, in order that it may take into its own substance what has been communicated by Revelation, may of its own accord appropriate it so as to develope its powers, and operate in the world under a higher and ennobling principle dwelling in itself. This view corresponds with that which our Saviour has said of the operation of the divine word proclaimed by him, in the comparison of it which he makes to the small portion of leaven, which in virtue of its own inherent power, should leaven and change the entire mass. This holds good also of the operation by which human nature is entirely new-born in all its faculties, an effect which spreads itself from the inmost recesses of life over all the powers of the understanding, working to their enlightenment and sanctification. Reason will not be made captive but truly set free, as in every relation Christianity brings with it true liberty; the activity of reason is not restrained, but will be raised to a more lofty condition, only it must yield itself to the divine, which it is fitted to receive into its own essence. The divine, however, must develope itself in reason, in which only can its living powers be put forth. We can, in consequence, make no account of the transmission of a certain number of dogmatical notions, ready made for all ages. With these views, so far from being hostile to progress, I am led to declare that where there is no development there can be nothing but falseness; for Christianity, before all things, supports and gives occasion to a living, continuous, and never-ending development. Mankind cannot learn to enjoy or apply the interminable fulness of the treasures which the Word of Christ bears in itself, without development occasioned by reason kept in constant action. And when no development of the germs of Christian truth is found, then will men passively adopt opinions from traditional error. On this account I said, that in Christianity nothing but falseness can exist without development.

'No period of Christian tradition can be looked to as presenting a perfectly pure form of Christian truth; for the distortion of which, causes existed from the first. You act in opposition to historical fact, if you fix

on any one epoch, and say, there is the point where the pure and the impure development of Christianity are divided from each other. It is the same stream which, always needing a cleansing influence, pours down through the centuries of our era, its pure and impure materials. At present we are to carry ourselves beyond the troubled current of history, to the pure word from which that history proceeded. Luther could understand the Apostle Paul better than he had been understood from the time when he first spoke. We, on our part, have to learn from the words of Jesus, much both of faith and practice that was not known or rightly used before. On which account must we recognise in the present revolution of German theology, a divinely ordained instrument for the exaltation of Christianity, while, by means of the destruction of the old dogmas, and of the theories of Inspiration and Gospel-harmonies that are grounded on them, many restrictions by which the comprehensive and practical understanding of the divine word, and especially of the words of our Lord, was obstructed, being taken away; our view will be set free from many a partition-wall by which a deeper insight into the divine word has been greatly hindered. The Lutheran Reformation, which was the greatest event since the publication of the Gospel, prepared the way for our present condition, which is itself only the prelude to something still higher and better. I may give utterance to my views in the words of Wickliff, 'I look forward to the time when some brethren, whom shall God condescend to teach, will be thoroughly converted to the primitive religion of Christ, and that such persons, after they have gained their liberty from Anti-Christ, will return freely to the original doctrine of Jesus; and then they will edify the Church, as did Paul.'

Bretschneider's opinions are thus given, as we find them in his valuable and elaborate work *Handbuch der Dogmatik*, (11, 552 seq.) 'The doctrine of the Trinity was formed gradually in the Christian Church, and did not gain, till about the end of the fourth century, its complete form in which it is found in all the confessions of Christian Churches, except the Unitarian. It proceeded from the doctrine of the essential Deity of the Son and the Holy Ghost, which only by degrees assumed a full and definite form, and from the necessity which became inevitable, to bring this doctrine into agreement with the strict conception of the unity of the divine substance, so as to avoid falling either into Tritheism, or hold Arian or Sabellian opinions respecting the Son. Forms of expression were therefore sought, by which the Unity of God might be declared in conjunction

with the Godhead of the Son and of the Spirit. These formularies were in part devised, partly borrowed from already existing modes of speech, partly taken from the Scripture, where however they do not stand in the metaphysical sense which they are intended to bear. These forms, or the church system, however, did not effect the purpose for which they were designed ; since they did not render the thing itself clear, nor prevent the declension into either Tritheism or Arianism. This Melancthon felt, and therefore in his first edition of his Loci Theol. (1521,) he altogether omitted the doctrine of the Trinity, while he remarked on the metaphysical doctrine of the Church regarding God ; 'We should do better to adore rather than investigate the mysteries of the Divinity. Nay, without great danger, they cannot be entered upon, as not rarely holy men have found.' Augustin also, and after him Calvin (Syst. iii, 5.), acknowledged that these creeds were meant 'not to express that mystery (of the Trinity), but that it should not be passed in silence,' wherefore Calvin uses them as only necessary under certain circumstances. For instance, in order to keep away false representations. Yet it is not proper that the ecclesiastical terms, person, for example, should be considered as only negative, as merely declaring that there is in the Divine essence an internal difference on which is grounded the Godhead of the Father, Son, and Spirit, without stating, as they really profess to do, what that difference is. The formularies which have been sanctioned by theologians have, in truth, a sufficiently positive character, and what is wanting in them is only unity, for they are mutually inconsistent, and come at last to either Tritheism, or some doctrine of subordination.'

The writer having stated several unanswerable questions and several irreconcilable contradictions which he finds in the orthodox system, he proceeds to show that the doctrine has no ground in, no support from reason ; and concludes by saying, the position of its opponents that the Trinity is an inconceivable mystery, shows it is not a doctrine of Scripture, 'since a dogma of which the understanding can form no conception can be an object neither of revelation nor instruction. But in this dogma you may with the less propriety call religious mystery to your aid, since the Trinity is not found in the Holy Scriptures, but was gradually spun out of certain individual passages which are misunderstood.'

We may consider Wegscheider as the representative of a lower class of the rational school, (he terms his system 'Rational Christianity,') than

Bretschneider. This class is a very numerous one, embracing a large portion of the ordinary theologians of Germany, besides some of its more distinguished divines, comprehending also a widely spread and influential body of cultivated laymen. Wegscheider, who is a professor of philosophy and theology in the University of Halle, has a very extensive influence, grounded on a well-earned reputation for profound and accurate scholarship. One fact will suffice to attest the extent to which his views are spread, namely, that his *Institutiones Theologicæ* from which we are about to make extracts, showing his opinions on the Trinity, had in 1844 reached the eighth edition, having been published for the first time in the year 1815. 'The ecclesiastical dogma of the Trinity, if judged by the principles of sound reason, by which every religious opinion must stand or fall, is found repugnant to the laws of thought.' The remark is confirmed by several considerations. The writer adds:—'If we look for the foundation of this dogma in sacred scriptures, it will appear that the publicly received form is no where expressly stated. In the process of time, in which it is known that the Church became prone to adopt the errors of heathenism, the doctrine was formed, and at last, in the fourth century, received public sanction.' (p, 348.) The learned author devotes an entire chapter of his work to the statement and investigation of the doctrine, and while he does justice to the arguments alleged on its behalf, he shows how utterly insufficient they are for the purpose for which they are adduced. His sketch of the rise and progress of the doctrine, is, after his own manner, complete and accurate, as well as succint. The termination of it we place here, as it will be found to confirm some of our statements. 'The more recent period, aided by the light of former days, has successfully given attention to the study of language and philosophy, and has, in the same degree, found it difficult to hold the doctrine of the Trinity. Hence it has happened, that philosophers and theologians themselves have gradually diverged more or less from it. And not a few of those who wished to preserve the received formulary, have endeavoured in various ways to explain the dogma, so that its import and application might more easily be understood. Under the influence of this desire, they have very frequently been conducted to Modalism and Sabellian opinions, some setting forth three powers or virtues, some three essential operations, others three relations in the divine nature. The greater part, however, abstaining from all investigation of dogmatic subtleties, have thought it their duty to acquiesce in those things which

seem to be expressly declared in Scripture, respecting the divine benefits derivable from this doctrine, and which have, a certain popular application. But as on one side others have freely confessed that the doctrine could be reconciled, neither with the sacred books nor with sound reason, there have, on the other hand, not been wanting those who contended with futile arguments for the absolute form of the dogma, or endeavoured to recommend the substance of it to a fresh acceptance, invested in certain new philosophical, and therefore obscure, forms of language. Altogether, the history of the dogma of the Trinity teaches that the labour of investigating it and rightly defining it, has variously exercised the minds of many persons, and has promoted and preserved a certain application of philosophy in theological pursuits; but, also, that whatever efforts have been made for its more subtle exposition, theologians have very frequently been hence led away from the simplicity of the true Christian life to opinions which more or less depart from the system received by ecclesiastical authority. Hence there have at different times arisen very powerful adversaries of this dogma which may be placed in three classes, 1st. the Monarchists, as they are properly called, who, in rigidly preserving the Unity of God, reject plurality of every kind; to these belong the (1) Ebionites, (2) Socinians, and many Unitarians of recent times, in England and North America, who asserting the unity of God, as most Socinians, variously ascribe to Christ, as the ambassador of God, virtues superior to what are human: (3) Rationalists, who following a purer type of Biblical doctrine, simply teach that God the Father manifested himself through Jesus Christ his Son, and through the Holy Spirit. 2nd. Tritheists, (holding three Gods,) or Tettratheists (holding four Gods), who seem to have persuaded themselves that there are three or four subsistencies in God: 3rd. Modalists (Nominalists), who are considered to have determined that Father, Son, and Spirit are different modes in which the one God exists or operates. To these are to be referred those who by others are numbered among Monarchists, as Praxeas, Noetus, Sabellius, Paul of Samosata, Photinus. From the time of the Lutheran Reformation a sort of modal Trinity was held by Anabaptists, Quakers, and some mystic philosophers—as Campanus, Servetus, Böhme; also by philosophers and theologians of more recent times, given to philosophical speculations. 4th. Subordinationists, with whom may be ranked most of the Ante-Nicene Fathers, Arians of various kinds, Arminians, and not a few theologians of the present age, who admit a subordination not of nature, as the Arians, but of authority, although they make pretension to orthodoxy.'

Still more decided is the opinion which Wegscheider pronounces, when, in his ninety-second chapter, he lays before his reader the pure views of the New Testament respecting the Father, Son, and Holy Spirit, in the following words:—'But there is in the New Testament another type of doctrine clearly laid down, different from the system of orthodoxy, but entirely congruous with sound reason; by which we are commanded to acknowledge one true God of absolute perfection, (Matt. xix, 17; compare Mark x, 18, and Luke xviii, 19) who only is to be worshipped, (Matt. xxvi, 39, 42; Luke xxiii, 46; John xvii, 1 seq.) and Jesus Christ, who viewed in his earthly origin is simply termed man (Acts ii, 22; xvii, 31; Rom. v. 15; 1 Tim. ii, 5; compare, 1 Cor. xv, 21), as the ambassador of God (Matt. x, 40; John xvii, 3; compare, xi, 42), and as far inferior to God who sent him (Matt. xix, 17; xx, 23; Luke xviii, 19; John xiv, 28; x, 29 seq.; xvii, 22, 24; 1 Cor. iii, 23; xi, 3: xv, 27, 28); from which Being Jesus expressly describes himself as distinct, (John xvii, 3; xx, 17.) Nor do these passages refer to Jesus in his state of humiliation, only as may be seen by reference to Matt. xx, 23; and 1 Cor. xv, 27, 28, in which his glorified condition is spoken of. With these facts before us, we do not hesitate to class the Trinity among those dogmas which are destitute of just authority and a safe foundation, and to follow that purer form of doctrine which Christ himself has so clearly propounded to us. Nay, the more numerous and the more baneful the injuries, and shameful deeds are, which have been done by an immoderate zeal for preserving this doctrine, the less ought that formulary of past ages which has occasioned so much opprobium to the Christian Church to be pressed on these our times. Let us rather lay aside subtleties, definitions, and intricate questions, which bear the impress of an uncultivated age, and let us exert our powers in order that this dogma, which has scarcely any foundation in the Bible or in reason, may be superseded by that Scriptural doctrine, whose substance is simply enunciated in the Baptismal Commission (Matt. xxviii, 29), in which it is set forth that we should adore God as the most holy Father of all men, and acknowledge Jesus as his son, that is, the Messiah, or divine messenger (John xvii, 3; xviii, 27), most approved of God, and invested of God with singular powers and resources, by whom the divine power itself, by which He formed the universe (John i, 1—18; compare Col. ii, 9 seq.), is related to have manifested itself in a special manner in restoring the moral world. Him let us follow with pious care (1 Peter ii, 21,) and reverence, who

expressly repudiated the surname of 'good' which he said belonged to God only (Luke xviii, 19), but who offered himself as the exemplar of a holy life, and as a ray of the divinity (Heb. i, 3). Let us embrace also, with pious ardour of mind, the Spirit, or that Divine efficacy by which God kindles and sustains every desire for spiritual perfection, wisdom, and holy virtue, by means of the Christian dispensation. The dogma of the Trinity, then, ought to be reduced to this Baptismal formula, in which the sum of the whole religion of Jesus is contained;—God the Father manifested himself to men by Jesus Christ and the Holy Spirit, in order that, being redeemed from the slavery of sin, they might be rendered both holy and happy. At the same time, let us hold these two positions; 1st—the opinion respecting this dogma must be tolerated with the utmost indulgence, only let it not impair the strength of virtue; 2nd—public teachers in treating of this doctrine, must be cautious not to burden the conscience of Christians of more advanced intelligence, or give pain to the religious feelings of their weaker brethren.'

We have been the more desirous to lay this last passage before our readers, because it contains the positive views of one who may be accounted the representative of a class of German rationalists who have less than others of the Supernatural in their system. In these statements we find, however, a positive form of Christianity whose origin, sanction, and operations are set forth as Divine. We mark this fact with the deeper emphasis, because even avowed Unitarians have misunderstood and sometimes misrepresented the character and tendencies of German Rationalism. That in the progress of its development much has been hazarded and maintained which bears an Anti-christian aspect, may be true. What great movement ever took place without leading to some excesses? There are conclusions held by the Rationalist divines of Germany, respecting which we have no feeling but that of regret; but this hinders not that we should do justice to the general tenor of their views, which we hesitate not to declare are in substance such as English Unitarians generally hold. The spread of Rationalism in Germany is to a large extent the triumph of Unitarian Christianity. The principles which constitute what Unitarians hold to be the essence of the gospel of Jesus Christ, have found in that country a very wide acceptance, after a process of enquiry, which, as being free, thorough, and long continued, cannot but add a singular sanction to its results. Let Unitarians then abstain from ever lending one voice to the ignorant outcry that

indiscriminately brands German Rationalists with condemnation, and rather seize opportunities for cultivating a friendly spirit with fellow believers, who have so much in common with themselves, and are at the same time recommended by diligence, erudition, simple manners, innocence of life, and devotedness to Christian truth ; whose praise is not of man but God. That in some respects they differ from the bulk of Unitarians in regard to miracles, is not denied. But the difference is not so great as has been commonly set forth. The vague notions which prevail in regard to this difference can only mislead. He who would form a just opinion, must enquire wherein the difference lies, and what is the amount of its importance ; in order to do which he must enquire, what are miracles? Were miracles performed by Jesus, as evidence of his divine commission? Did he himself appeal to the alleged evidence? Was the evidence efficacious in primitive times? What is its precise relation and value to us of these latter days? Now on each of these points two opinions may be held, and while we are ready to declare that with our convictions we could not take the name of Christian, if we denied the existence of miracles as an element in Christianity, we are not yet prepared to judge another, but leave each one to his own conscience, and his own master, and can easily understand how on some of the points suggested above, very dissimilar views may be held consistently with a belief that Christianity is a divine religion. That miracle forms a part of the gospel we have no manner of doubt. Nevertheless, we are not hence led to pronounce un-Christian those who ascribe less importance to this which is to us one of the Divine elements of the Gospel. Indeed, we are of opinion, that we have no right to pronounce sentence in such an issue ; since Christians are not judges, but helpers of each other ; and in relation to their Great Head, not assessors but disciples. It belongs to each individual to take or reject the Christian name ; and none, save God and Christ, can say whether the assumption or the rejection is justifiable. As, however, a doubt in this country may be entertained whether the divines having the general name of Rationalists, while they have become anti-Trinitarian, have not also renounced all belief in the Miracles of the New Testament, and so, in the opinion of some, put themselves beyond the Christian pale ; we shall here translate a passage from a volume recently published by that very learned divine and accomplished scholar, Dr. Bretschneider ; whose works are earnestly recommended to the students of German Theology. In this book, '*Die Religiose Glau-*

benslehre nach der Vernunft und der Offenbarung, Halle, 1844'. p. 229 seq. the venerable dignitary remarks, 'As to what concerns the miracles wrought by Jesus, they for the most part were immediate cures which followed his commands or his prayers, and besides the awakening of some persons from the sleep of death (Matt. ix, 25; Luke vii, 11; John xi, ;) consisted in the turning of water into wine (John ii), the feeding of a great number of persons with a small portion of food (Matt. xiv, 13 seq.; John vi, 1 seq.), and the quelling of a storm on the Sea of Gallilee (Matt. viii, 23 seq.) It cannot be maintained that in these events the eye-witnesses were deceived, since the apprehension of them required only a sound state of mind; nor that there existed a secret collusion, or artful preparation, since these cures, for the most part, took place at many places in open day; and for the benefit of many different persons. Since now Jesus himself declared that he performed these miracles in order to convince his contemporaries that he was the Messiah (Matt. xi, 20, seq.; xii, 28; Luke vii, 19 seq.; x, 13; John v, 36, seq.; x, 25, 38; xi, 14 seq.; xiv, 11; xv, 24); and since these deeds surpassed human power, we have here a proof that God was with Christ, as, according to John iii. 2; vi. 41; ix. 16 seq.; xii. 18; men of his day acknowledged. It is only since the beginning of the last century that appeal has been made to this proof from miracles. But the fathers of Lutheran orthodoxy laid no value on miracles, being of opinion that they proved nothing in themselves, unless the doctrine for which they had taken place had proved itself to be true. Chemnitz says, 'Miracles must not be preferred to doctrine, for no miracle can have force against a doctrine revealed of God:' Gerhard, 'Miracles are of no value, if they have not true doctrine united to them.' Luther's opinion is unprejudiced and correct. He lays the chief value on moral miracles which Jesus, without intermission, performed on the souls of men, while he enlightened, and improved, and saved them. Of the bodily miracles of Christ which the Evangelists record, he gave it as his opinion that they were merely intended to draw attention to the Great Teacher, and aid in the introduction of Christianity. This is the right position from which we should contemptate miracles. They were the outward attraction by which the contemporaries of Jesus were moved to hear him, and to give to his teaching the necessary attention. But in order that deeds of wonder may make the requisite impression on the mind, men must see and contemplate them, as well as investigate, or know and ponder all the connected circumstances. The report

of miraculous deeds by others, however trustworthy the reporters may be, cannot make the same impression. Jesus, indeed, performs miracles, and appeals to them as a proof that God had sent him, but he also blames (John iv. 48, comp. Matt. xii. 39 seq; xvi. 1—4,) the desire for miracles of his contemporaries who had not previously believed, in which Paul agrees with him (1 Cor. i. 22). The most important fact, however, is that according to the evidence of the New Testament (Matt. xii. 27; Luke xi. 19), the disciples of the Scribes and Pharisees healed demoniacs, that Josephus confirms this testimony, and describes the healing of demons by exorcism as something customary (Antiq. viii. 2, 5); and lastly, that the New Testament itself (Matt. vii. 22; xii. 27; 2 Thess. ii. 9; Gal. i. 8;) seems to imply that such miracles happened for the confirmation of what was false, and for deception, as in the first and second centuries enemies of Christ, as Appollonius, boasted that they did similar, nay even greater miracles than Jesus himself. Luther very rightly remarked, that miracles have no power for proof, unless the thing on behalf of which they took place, first showed itself to be true; and that signs did not lead doctrine but served and followed the word of the teacher. We add lastly, that the idea of the miracles, if it is to give a systematic proof for Revelation, must be defined as such an event in the mental world, as cannot be explained by the natural connection of acting causes; whence comes the deduction that God's hand has immediately interposed and operated. But in order to be certain that an event could not have taken place according to the usual order of nature, we ought to be fully acquainted with the entire creation, and all its laws. But since no one has or can have such a knowledge, so the opinion that a certain fact could not have sprung from existing connections, but must have taken place by an extraordinary operation of divine omnipotence, can never be brought to full evidence. It is well known that one age accounts appearances miracles the more, the less its knowledge is, since it knows not the natural connections of things; and that another age finds fewer miracles, the more deeply it penetrates into nature. A wise system of religious exposition will then ascribe to miracles only a relative value, a value that is, which refers to contemporaries with the events. We therefore ground our faith in Christ not on his miracles; but, on the contrary, we believe in the narratives of his wondrous deeds, because he has in other ways proved himself to us as the perfecter of Revelation.'

The reader here peruses the opinion of a moderate, as well as very learned

divine, of what is termed the Rationalist school, and he will already have seen, that while Dr. Bretschneider denies that miracles afford an absolute proof, they bear important testimony, at least, to those who are eye-witnesses of them, and that admitting as facts the miracles ordinarily ascribed to our Lord, he thinks their chief purpose and use was to draw and fix attention on the Great Teacher. From this view another person may differ, but has in no way the right, in consequence of that difference, to impute to our divine an Anti-Christian doctrine, still less an Anti-Christian name. The difference is one not of miracle or no miracle, not as between an earth-born morality and a heaven-descended religion—a difference which would be fundamental; but merely of degree more or less; a difference as to modes of proof, which may exist in minds equally convinced of the Divine mission of Jesus Christ, and equally solicitous to make him their Lord, and his cause their work as long as life shall last.

The previous observations were the more necessary because the great reformatory efforts originated by Ronge, of which we must now say a few words, have by some been misconceived, in fact misrepresented in consequence of being designated *Rationalistic*. That this most noble and well conducted movement has enlightened reason as its basis, we are ready to declare. All reforms originate more or less in the activity of the intellectual principle. By reason only can the necessity of a reform be learnt, and under the guidance of reason must measures be taken for its accomplishment. Reason is the main-spring of the Anti-trinitarian efforts and achievements, to a narrative of which these pages are devoted; and, accordingly, one among the names borne by Unitarians has been that of *Rational* Religionists. Unitarianism, indeed, is in principle nothing but the assertion of the neglected rights of reason, and an attempt to bring them into harmony with the claims of Revelation through the medium of a purified or primitive Christianity. At least, the Unitarian, then, cannot look with dislike or distrust on the Rationalism of Germany. Its modes of proceeding he may disapprove; he may shrink from its conclusions, but its fundamental principle is his own. Discrimination therefore is his duty. Rationalism in itself he cannot condemn. With him the name of Rationalist is no offence, for it is only a form of one of his own appellations, and does but comprise the principle on which he himself as well as his church stands. In that principle Ronge is at one with the Unitarians of England, and other parts of the world. In common with them he employed his reason, and

was led to results which are as little dissimilar to the positive opinions of Unitarian Christians, as differences in national and educational peculiarities can be supposed to allow.

The leading details connected with the formation under Ronge, Czerski, Theiner, and others, of the New German Catholic Church, are sufficiently well known to be passed here with a general allusion. Let one or two things be distinctly observed. The movement originated in the Catholic Church, and is still, for the most part, confined to such as were formerly disciples of Rome. It has spread abroad with amazing rapidity, and has now a considerable influence wherever the German language is spoken, embracing a very large multitude of persons of all ranks. Its essential characteristic is entire religious liberty, and a consequent freedom from the servitude of creeds; yet statements of opinions have been put forth, which. containing the leading points embraced in what is termed 'the Apostles' Creed,' prove beyond a question that the German Catholic Church holds Anti-trinitarian opinions. The essential points comprised in the belief of this community are—1. God, the creator of the universe and the Father of mankind; 2. Jesus Christ, our Saviour; 3. The Holy Ghost; 4. Forgiveness of sins; 5. Eternal life; 6. Universal Christian Church. Some, as Czerski, and M. Müller, wished that a recognition of the Deity of Christ should form part of the creed; but this was successfully opposed by Blumm, Wigard, and others, on the ground that as an assertion of the divinity of Christ would not satisfy, without its being determined and declared what the nature of that divinity was, so the mooting of such a point would involve the new community in the old interminable disputes of scholastic theology respecting the Trinity. Nor was the determination of the question important. Whether Jesus derived his being immediately from God or man, he was still beyond a question a divine man; and there was not a more comprehensive, holy, or noble title for him than 'our Saviour'. From this general application the new community would not remove. The determination led to the secession of Czerski and his friends, who, urged on by native and English orthodoxy, assailed their former associates, and seemed likely to hinder the progress of the great reform. Lately, however, Czerski, admonished by the remonstances and even the desertion of friends, has seen and acknowledged his error in insisting on any conception regarding the nature of Christ, as a condition of church fellowship. This acknowledgment has led to a reconciliation between him and Ronge, which

will have the best results. Retaining each his own opinions, these two reformers have agreed to work in common for the furtherance of a religious reformation grounded on the sole recognition of the New Testament as the source and test of Christian truth.

If from the Catholic we pass to the Protestant church of Germany, we find in great popular movements similar evidences, that within the pale of the Christian Church the old doctrines of the Trinity, and the essential godhead of Christ, are most extensively abandoned. Not least in importance among these evidences is, the establishment, on the broad ground of a general profession of faith in Christ, of what is termed the Gustavus Adolphus Institution. For this truly Catholic Association, circumstances had long prepared the way. Those of a more general nature tended to uproot the old orthodox forms of belief we have already spoken of. But in the year 1817, under the influence of Prussia, the two great divisions of the Protestant Church of Germany, viz., the Lutheran and the Reformed, which had from their origin stood in a more or less hostile position to each other, took the first step in a formal union, and within a few years became in most of their constituent parts one, under the designation of the Evangelical Church. The title was chosen in reference to two facts; first, Evangelical, as denoting that which has the *evangelium* or gospel for its source, was a suitable term whereby to describe a Church which was founded on the recognition of the gospel as disclosed in the New Testament; secondly, Evangelical, from the same reason, was a suitable term whereby to describe a Church which by the aforesaid recognition is distinguished and contrasted from the so-called Catholic Church, which rests on the authority of tradition, and appeals to the Roman Pontiff as the trustee and expounder of that tradition. The different points in which the Lutherans and the Reformed had for ages disagreed, were thus not so much disowned as passed by; no concession was made on either side; only it was acknowledged that the points on which they were at one were of more importance than those on which they differed, and that to such an extent as to constitute the proper grounds for a general union. It is not possible that a union should have been formed on such a basis, unless the old doctrines and observances which took their rise at the time of the Reformation, had lost much of their vitality and acceptance. On the other hand, the recognition of the gospel, as taught in the New Testament, shews that the spirit of religion was active in the

two churches. The points on which the two churches were before their junction generally agreed, were those great historical and spiritual truths which lie at the basis of Christianity, and have in all ages constituted its essence and been the sources of its power. A practical and benevolent personal religion, founded on Christ as its divine author, became the distinctive feature of the new Church.

This pleasing fact led to another, kindred in its nature and more pleasing still in its spirit and tendency. In the year 1832, on occasion of the festivities designed to celebrate the second centenary of the battle of Lutzen, an institution was, at the suggestion of a Leipsic merchant named Schild, and under the influence of a clergyman, Dr. Grossmann, founded in Leipsic in honour of the Swedish hero, who sacrificed his life in defence of religious liberty in the year 1632. The institution received the name of Gustav-Adolf-Verein, in commemoration of Gustavus Adolphus, the hero to whom we have just referred. The practical aim of the institution was to form a fund by which pecuniary aid might be afforded to persecuted and needy Protestant churches, as well as to Protestant schools, whose resources were insufficient for their wants. This institution gave place in 1842 to another, having a similar object as well as name, but a prospect of far wider and larger usefulness. In 1841, Dr. Karl Zimmermann, preacher at the court of Darmstadt, and one of the most distinguished and liberal divines of the day, invited, on occasion of the festival of the Reformation, his fellow-believers to form a yet more comprehensive society, whose aim should be to render aid to feeble and necessitous Protestant churches, both within Germany and beyond its borders. The call met with a response. It was felt that the object was worthy of support, and that the pursuit of it in the wide spirit of Christian love would of itself enlarge and deepen that spirit generally, would develope and strengthen the proper bonds of Christian union, and tend to make Protestants themselves know more distinctly and feel more vividly wherein their true unity is found. Accordingly, on Sept. 22nd, 1843, the new institution, named Gustav-Adolf-Stiftung, was founded at Frankfort on the Maine. The institution has been received with warm approbation, notwithstanding certain delays and conditions on the part of Prussia, and the active opposition of Austria. At present it reckons among its affiliated societies nearly every state, large and small, of Germany. The sum-total of the inhabitants of the several countries found at the meeting, held

in the autumn of 1844, at Göttingen, to be thus associated in the bonds of Christian benevolence, was 18,824,000 souls, comprising the whole Protestant population of Germany, except 1,200,000 Bavarians.

This institution is at least as liberal in its constitution as the preceding association out of which it sprang, and the Evangelical Church in whose bosom it arose. Its nature and object are thus declared in the first article of what is termed 'the statutes of the Union:'—'The Evangelical Union of the 'Gustavus-Adolphus Institution' is a combination of those members of the Evangelical Protestant Church, who are concerned for the wants of their brethren that need the means of spiritual life, and are, in consequence, in danger of being lost to the Church. The Union, mindful of the apostolic words, 'Let us do good unto all men, especially unto them who are of the household of faith' (Gal. vi. 10), has for its object to relieve, according to the utmost of its power, the wants of these their brethren in the faith, both in and out of Germany, so far as they are unable to obtain sufficient help in their own countries.' The second is an important 'statute,' as shewing the wide liberality of the Union:—'The operation of the Union embraces Lutheran, Reformed and United Churches, as well as such communions as shew their agreement with the Evangelical Church.' This Church, as we have seen, is founded on the basis of a practical and benevolent Christianity; consequently, the basis the Gustavus A. Institution is wide enough to admit all Protestant Christians, whatever their dogmatic or ritual peculiarites. Of course the Unitarian Church would be included as a member of the general body; and we have reason, on very good authority, to know it is considered in Germany that the basis of this general association is such as not only to admit all Protestant Christians, but to embrace specifically, under the name Christian, professors of Unitarianism.

The society might justifiably take for its motto, 'The unity of the spirit in the bond of peace.' It has been defined in Germany, 'The unity of the Protestant Church in the brotherly love of its members.' This truly Christian character of the institution has been well illustrated by Dr. Zimmermann, deputy of the affiliated society of Darmstadt: 'The Gustavus-Adolphus Association has the purest, the noblest, and the most Christian object. It aims at uniting all Evangelical,' (the word has been explained,) 'Christians by the bonds of a common labour of love: it invites Christians, whether Lutherans, Reformed or United; it repels none of those who credibly avow their harmony with the Evangelical

Church. What is its definite object? To establish peace among all the parts of our church. It has for its aim, to cure that deplorable illusion which maintains, that persons cannot work together in a labour of love unless they hold the same opinions. It is this fraternal sentiment, this recognition of a common Christianity, which gives Protestants the impression that they are not disciples of a Hessian, a Prussian, or a Würtemburg Church, but children of one Evangelical Protestant Church. We differ on individual points, but we must be one in brotherly love. It is time that men should acknowledge it to be a shame for brethren in the faith to make an envenomed war on each other and encourage mutual hate. To bring about a different state of things this society has been founded. It never thinks of destroying the diversities of opinion which prevail, in order to substitute a new bond of communion; but it appeals to all Protestants, in the hope that they will lend their brotherly co-operation in a common labour of Christian benevolence.'

The existence and prosperity of this institution are to us among the most gratifying among the signs of the times. Surely, if any thing can, this society will contradict and put an end to the shameful misrepresentation, which the self-satisfied orthodoxy of this land has long industriously spread abroad, alleging the lamentable condition of the German churches. Would that in this particular, at any rate, our English churches were equally near to Christ! And what Englishman, who has raised himself above the petty disputes of the several classes of creed-Christians in these kingdoms, does not feel half-ashamed and deeply grieved when he contrasts the noble and truly Christian spirit of this great Association with the ludicrous littleness by signs of which he finds himself surrounded,—each tiny party, nay (for in truth it comes to that) each individual, requiring mankind to pronounce his shibboleth, or 'without a doubt perish everlastingly!' A string of metaphysical propositions in one hand, the other pointing to the ever-burning flames of the bottomless pit, with these words—'This or That'—proceeding from his lips,—such is the image of an Evangelical preacher in the nineteenth century! Not without reason, therefore, has the writer long since turned his hopes to the land of Luther, the birth-place of the Reformation, with the earnest and not altogether unauthorized desire that new light and a better spirit may come hence into this bigoted and distracted country.

The institution of which we have spoken, is one practical result of the

great and varied intellectual activity, by which German divines have been distinguished during the last hundred years, and a triumph of Christian truth and sentiment over the once prevalent system of hard, dry, metaphysical dogmas. But the results gained in the world of scientific theology could not remain there. In its very nature, truth is pervasive. What is first taught from the professor's chair is, within a few years, proclaimed from the pulpit; and the conclusions of the learned few consigned to the custody of books, passes quietly but surely into the minds of the thinking public at large. The renunciation of the Latin language as the medium of communication among the learned, opened the flood-gates of knowledge to all. Accordingly, it was not possible that in Germany, where the advantages of Education are more widely diffused than in most other nations, a popular manifestation of a great doctrinal change should not appear in the Protestant Church. Premonitions of this change have for years been, from time to time, visible. Nearly a quarter of a century since, a society of what were termed Philalethes (Lovers of truth,) was formed at Kiel, whose aim was to found a church free from the bondage of the ancient creeds, and united simply on the basis of a general agreement in scriptural truth. Under the influence of English gold and admonitions, orthodoxy entered on zealous exertions, in order to regain its lost ground. These efforts, and the partial success which attended them, called forth correspondent efforts on the part of the friends of progress. The contest necessarily involved an appeal to the popular mind, which was thus fairly engaged in discussing questions that used to be almost the exclusive province of learned divines. Then came the work which its author, D. Strauss, termed 'a Life of Jesus,' and which, whatever its demerits, served to feed the rising flames, and to show the utter impotency of the old orthodox system. Under the impulse thus occasioned, there was formed 'The Union of Protestant Friends', sometimes denominated 'Friends of light,' in the vicinity of Magdeburg, Saxony, or what in Germany is called 'the middle Elbe;' which consisting of persons of all conditions, proposed as its objects, to assert and maintain the rights of free inquiry, against the encroachments of Trinitarian zeal, and to develope, establish, and diffuse such a positive form of Christianity as might accord at once with the clear teachings of the New Testament, and the manifest requirements of Reason. They thus themselves explain their name and objects:—

'We call ourselves 'Protestant Friends,' because we wish for a name as

unpretending as possible and at the same time descriptive. That of 'Lichtfreunde' (Friends of Light), which has been assigned to us by others, we have never laid claim to it, for the very purpose of avoiding even an appearance of presumption. A free development of Christianity in its doctrine as well as outward form, is the task we have proposed to ourselves. There are chiefly three means by which men hitherto have set about accomplishing this task, namely, the pulpit, the university, and the press. We also proceed in those three ways, each of us according as his office or inward calling may direct him. But we add a forth plan, that of free public and promiscuous meetings for discussing as well as carrying on that development. This way appeared necessary to us, since offensive depravations of religion in these times have not been prevented by the three former means. The right which we claim in adopting it, is founded in human nature, implied in the character of Christianity, and given with the history both of that religion in general and Protestantism in particular. We are people of all classes, held together by no statute, by no engagement, but merely by our being concerned in promoting a free development of Christianity. At Köthen, a town most conveniently situated in the neighbourhood of three railroads, two principal meetings are held every year; special meetings by districts take place at Halle, Magdeburgh, Halberstadt, and in many other lesser towns. All these meetings are still increasing; everywhere the halls are not large enough to hold the crowds of people resorting to them; in many places females also have begun to attend our assemblies. Every person is admitted, every person has a right to pronounce his own opinion; no controlling power but that of strong arguments is acknowledged. We do not wonder if all this should appear strange to those who look at it from a distance, and the more so if they are accustomed to the privacy of their studies, or to the addresses of the pulpit, or the university; but three years of experience enable us to assure them that quiet, propriety of behaviour and dignity, have never been wanting in our meetings, and we dare state our belief, that they have conveyed such a blessing to us and others as nothing in the world could have communicated in a like degree.

'To promote Christian virtue, and consequently to increase the sum of good upon earth, is our highest aim, which at the Whitsuntide meeting at Leipsic in 1842, we have expressed thus: 'We aim to accomplish the work of Jesus in the direction of the gospel, in the spirit of our Protestant

Church, according to the views of the present generation, by employing all the means which the age affords. If in our parts of the country, minds have been awakened into vigorous life and exertions not known so late as a few years ago; if every where societies for promoting the physical and mental welfare of mankind have been established; if the different ranks and classes mix now together with less suspicion and mistrust than before; if there are a great many persons who have a fresh faith and more ardent love towards Christianity,—we may claim no small share in all this for ourselves. It is easily understood that in order to form a correct judgment of this matter, you must look into it with your eyes; our work is a practical one, carried on amidst the scenes of actual life.

'In founding a truly Christian Church, then, we find the highest and permanent object of our pursuits. But before we can set about accomplishing it, the ground must be freed from many things that are in our path; we are, therefore, obliged to clear away, to oppose, to protest. We do then protest against every assumption in respect to Christian belief, judging its divine character and the spiritual necessities and mental liberty of mankind to be sufficient to extend its range. Accordingly, we protest against the presumption of learning, which would claim the exclusive right of deciding upon religious truth and salvation. We protest against that kind of theology which would substitute itself in the place of religion. We protest against such a divinity as mistakes the Scriptures for the Word of God, for the Gospel itself—that is, the vessel for the contents. We protest against that kind of historical inquiry which, in pointing out the manner in which a former process of development took place, fancies that it has prescribed the strict way from which a later development must not swerve. We protest against a priesthood who cannot renounce the distinction between its members and laymen, and reserve certain prerogatives for themselves. We protest against church-systems which would maintain the modes and creeds of by-gone times at any cost. We protest against any system of blind faith (Pietistical principles) which denies reason its rights, and by that means takes away every chance of a sound development of Christianity. We protest against Mysticism, which would establish its theory regarding the depths of the Divine essence and the human mind as a characteristic of the Christian religion. We, finally, protest against that tendency which would stamp a temporal character upon Christianity, nor hesitate to consider it as a politic institution, and its ministers as functiona-

ries of the State. 'What a number of protestations!' you will say; but who can dispense with them in the present age?

'We need not add, that for all this we plead nothing but the force of sound argument, and disdain, yea declare disgraceful, calling in any other power to our aid. From our point of view, also, we think it a matter of course not to dispute with any opinion and tendency its right to be considered Christian, if it be claimed only upon the ground of strong arguments. We can easily understand that the juxta-position of different views of Christianity may serve the good of the Church of Christ, though, of course, we have a fixed theory of our own; it is in the main that of Rationalism. This implies a task of great and noble import, a work of peace. We are making all exertions, and shall continue to do so, in order to have it acknowledged by all, that the very essence of Christianity does not consist in those things that divide religious parties, but in those in which they all agree; that, therefore, the things in which they differ are of no importance, nothing but human views of religious doctrines, upon which salvation does not depend.

'Some details may now be given to illustrate the manner in which we attempt to accomplish our work. The theories of Original Sin, Vicarious Satisfaction, and the Trinity, we have pronounced to be transitory stages in the development of a by-gone theology, and can no longer claim the right of being absolutely forced upon us as articles of evangelical faith. The doctrine of justification through faith only, as was conceived by Luther, we acknowledge to have been the groundwork of the Reformation, but we are far from finding any reason in this for accepting it still as the main article of our Protestant creed. The peculiar and permanent features of Evangelical Christianity appear to us to consist rather in those fundamental doctrines touching God, virtue, and immortality, which are met with in all religions, and to which Jesus gave this particular expression,—that God is our Father, that the essential idea of virtue is love, and its object divine perfection, that the common end at which mankind is intended to arrive, is to become one church of God, comprising all men, directed by the power of the Holy Ghost, worshipping the Father in spirit and in truth, taking its beginning upon earth and extending into all eternity. Since the source of many controversies, and an occasion for still repeated corruptions of theology, are found in indistinct and incorrect conceptions of the Scriptures, we have explained at large what relation this book bears to

Christianity. It is the vessel in which evangelical truth is presented to us; without its existence no such event as the Reformation could have taken place; but no sufficient reason can be discovered why it should be considered as absolutely sacred and exempt from errors. The Old Testament is an imperfect preparation for the religion of Christ; the Epistles of the New Testament contain the first attempts to carry out the Gospel into a theology, and are therefore subordinate to the Gospel itself. It is true, the reports of the New Testament have been laid down by trustworthy men, but not even they can be said to present an unexceptionably exact account of the doctrine of Christ, nor must, therefore, a single saying from their writings be of a decisive authority. For the whole of the Scriptures this rule holds good: 'The letter killeth, but the spirit giveth life.' Accordingly, we have also pronounced our opinion of the Apostles' Creed, nor have we been able to find any ground upon which it should be retained in the church. The Apostles' Creed is no longer an expression of the belief of the Christian communion; hence it is desirable that its use should be discontinued.'

For the furtherance of these objects, the Union established a periodical, designated, 'Blätter für Christl. Erbauung'—*Magazine of Christian Edification*, and put forth what may be considered its manifesto—'Vorträge der Protest. Freunden,' in which, among other things, we find these the most important:—The friends of Protestantism espouse that view of Christianity which allows the operation of reason in judging the Bible, and the doctrines of the Church, in the conviction that man's intelligence is competent for the work, and not only authorized but bound to engage in it. They are of opinion, that many points which in earlier periods were accounted Christian doctrines, are nothing more than traditions of men, which neither can endure a thorough examination, nor find any support in the words of Jesus; these traditions they give up, and so obtain a simple Christianity, which cannot fail to be recognized as a result of the highest human intelligence. These views are widely spread among the cultivated classes of Germany; and since in these days the greatest efforts are made to bring them into contempt, to overpower and suppress them, the Union has been formed in order, 1, that its members may strengthen each other in their faith, and carry forward their religious improvement; 2, that they may withstand every attempt to force upon them a different view of Christianity; 3, that they may afford each other aid in securing a reception for what

they consider genuine Christianity, and in unfolding more fully its benign influences. In replying to the objection that Rationalism has been solely negative, and polemical, the writers say,

'The foundations of Christianity are in Christ. But, in process of time, these have been altered and displaced by priests. This was known by the reformers, who applied themselves to remove what did not properly belong to the Church. But they were not in a condition to finish the work, since the knowledge necessary for a right understanding of the Bible only began in their days to come into existence. The Union proposes to undertake this task, and at the same time to present a view of Christianity which is in harmony at once with the New Testament and the highest human intelligence.'

In other words, these friends of Protestantism expound their views touching the person of Jesus. Our informant says, 'The representation is essentially a mean between the old rationalistic and the ecclesiastical view, more removed, however, from the latter than from the former. Everything in Christ is acknowledged, even his freedom from sin, only his relation to the Trinity is denied.' Jesus they regard as 'a man full of lofty wisdom, of glowing philanthropy, of an extraordinary self-consciousness, of mighty power; whose fate was remarkable, and whose death was fearful. But what, in the course of ages, have his followers made of this exalted man? They have made him God.' A detailed proof of what Jesus was is given out of the Scriptures, and an answer is supplied to the question, 'How did theologians arrive at the doctrine of the deity of Christ?' The origin of this doctrine is found partly in the influence of heathenism, partly in reasoning of this kind—'Jesus cannot be a man, nor an angel; he must, therefore, be God.' It is added, that the test of genuine Christianity is not to be found in any doctrine respecting the person of our Lord, but in the reception of him as the Saviour—a view which gives his religion the power to enlighten, direct, edify, and console—a view in which it appears as really power and life. All men, whether learned or unlearned, feel the want of a higher aid than they can find in themselves. That aid is supplied in Jesus; in whom are the words of eternal life, a sure foundation, consummate excellence, everlasting and unfailing hope.

At the head of the 'Protestant Friends' stands the Pastor Uhlich, of Pömmelte, near Schönbeck, in the Grand Duchy of Saxony, who, in the Spring of 1841, invited several brethren in the ministry to meet with him periodically, in order to take such measures as

might seem best fitted to counteract the efforts of the partizans of religious reaction, and secure for a scriptural and rational Christianity the development it needed, and the reception it deserved. The first assembly took place at Gnadau, on the 29th June, 1841, when sixteen clergymen assembled. Another meeting was appointed for the ensuing Michaelmas, to be held at Halle, when the number present amounted to fifty-six. From this time two meetings took place yearly at Köthen, at which the numbers rose, by degrees, to above two thousand, composed of laity and ministers of religion, who enjoyed equal privileges in originating and supporting measures, and putting forth opinions. These periodical meetings, the proceedings and speeches at which were speedily disseminated throughout Germany, produced a great impression on the public mind, already to a great extent prepared to renounce the shadowy forms of a deceased orthodoxy. Its friends, however, grew alarmed, and began a very vigorous, unsparing, and, in some respects, unscrupulous attack on the maintainers of this effort for a popular religious reform in the Protestant Church, employing hard words, anathemas, and denunciations, as well as arguments. The power of the state was invoked against the mis-believers, and even the immediate succour of Heaven was implored. In the *Evangelischen Kirchenzeitung*, Guericke declared the 'Protestant Friends' enemies of the Church, and demanded against them the intervention of the magistrate. Supported by this authority, a clergyman at a Missionary Meeting held in Berlin, June 6th, 1844, proposed that, in the name of the 'Triune God,' they should be excluded from the Church. The motion was lost. On the next day, after a violent speech against them, made by another minister, the whole assembly threw themselves on their knees, and prayed for the conversion of their peccant brethren. This new species of argument found acceptance, and was speedily imitated in many places, by small knots of orthodox believers. Ten clergymen put forth at Neuhaldensleben a species of excommunication. The excitement rose to a great height. Yet the majority, both of clergy and laity, kept themselves free from Trinitarian contagion. This was proved at the Synods of Prussian clergymen, which took place in the year 1844. At Magdeburg, out of 179 ministers, 150 declared for the New School, and only 29 for orthodoxy. The meetings of 'the Friends of Light' became more frequented, more animated, and more influential. An assembly, held May 15th, 1845, was so numerous (from two to three thousand), that it was adjourned to the open air. Herr Uhlich brought

forward thirteen proposition which contained the principles of the new Reform. The numbers and respectability and social weight of this assembly, gave great encouragement and a new impulse to the 'Protestant Friends,' who forthwith shewed much activity and untiring zeal in holding district meetings. Meanwhile, Government had grown uneasy; and at length, encouraged by their orthodox assailants, issued its prohibition, commanding the Reformers to desist from these popular manifestations of their sentiments, power, and determination. The last assembly was held at Asse, a hill in the Duchy of Brunswick. This intervention on the part of Prussia and Saxony was met by obedience and protests. Uhlich and his associates turned all their energy to the Press, which is now their chief arm in the warfare against religious corruption. During the controversy, the established Confessions of Faith have been brought forward, on one side with the intention of enforcing their authority, on the other for the purpose of showing their contrariety to Scripture, and, in consequence, their invalidity.* The most important position of the Unitarian party is, that in these Confessions of Faith the Scripture is set above all human declarations, and declared to be the only test of Christian truth. Thus the Smalkald Articles (ii, 2, 308), declare 'the Word of God shall determine points of faith, apart from which no one, not even an angel, shall have any authority;' and 'the Formulary of agreement,' says 'the Holy Scripture remains the only judge, rule, and test, according to which, as the sole touchstone, ought and must all doctrines be learnt and determined.'†

Among the flood of publications which this controversy, as well as that of Ronge, has called forth, there is one from which, in consequence of its importance, and the light which it throws on the subject, we shall make one or two extracts; namely, Bekenntnisse von Uhlich (Leipzig, 1845, third edition) '*Confessions by Uhlich, with reference to the 'Protestant Friends,' and the attacks which they have undergone.*'

'I may now, in a few words, set forth the way in which 'the Protestant Friends' have arisen, and how far I have taken part with them. I was brought up by simple pious parents, and had my mind very early directed

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* 'Schrift und Symbolische Bücher im Widerspruche über Trinität, Erbsünde and Abendmahl.' Leipzig. 1845. Das Urchristenthum von Dr. E. Bauer Dresden, 1845.

† See the Eighth Section of the work 'Ob Schrift? Ob Geist? von G. A. Wislicenus,' 4th Edition, Leipzig, 1845.

to things concerning religion. The more liberal interpretation of Christianity, taught at the School and the University, appeared to me to be the right one. At a later period I learnt to understand that many things in the old opinions were important, and to be esteemed. I searched more and more deeply: my judgment respecting what was old became milder, and the general direction of my mind was confirmed, that the actual life in the old system could not only be united with a rational Christianity, but, in truth, stood entirely therein. It was very natural that in the last century a freer exposition should at first be of a negative character, but there is nothing to prevent its becoming more warm and genial; and it appears to me to be one duty of our times to unite the so-called Rationalism with what is essential in the so-called orthodoxy. Indeed, I myself had for many years been accounted orthodox, by many who did not know me intimately. When, however, more than three years ago, a clergyman of Magdeburg was deprived of his cure, because he had publicly declared himself against the adoration of Jesus Christ, I was moved to come forward. 'If things are so,' said I, 'then is it necessary for clergymen of liberal thinking to combine, partly that they may not have to make their stand alone; partly, that they may come to an understanding respecting the further development and interpretation of Christianity. These thoughts I communicated to several friends, and, in consequence, sixteen of us assembled at Gnadau.' (pp. 10, 11.)

Uhlich thus sets forth his leading sentiments:—'1. I find myself defective, imperfect in every excellence which is offered to me as a man among other creatures. Something is wanting, but not a longing for truth, virtue, peace. 2. While I seek satisfaction for this longing, I find it nowhere better than in Christianity, whose living model stands before me in its founder, Jesus Christ. 3. In Him I recognise the most elevated messenger of God to man; man as he ought to be, the Lord and Master to whom my soul can give itself with full confidence. 4. His history, in its leading points, I believe; but my belief in Him rests chiefly on the purity of his life, the truth of his doctrine, the life-giving power of his kingdom, and, as on the last and deepest ground, on the experience that the imitation of him makes me happy. 5. By Jesus I learn to know God as my Father, whom I strive to honour in spirit and in truth, especially by child-like reliance. 6. Through Jesus I have received, as the test of all my actions, the principle of love. 7. Through him I acknowledge holiness to be the great work

of my life. 7. If I fail and become downcast in this work, Jesus announces forgiveness to me, on repentance and newness of life. 9. From him I have received the promise of the Holy Spirit, as a divine power which operates in all Christendom, which incorporates itself with every true effort, and helps me forward to my object. 10. For the completion of all my endeavours, Jesus directs me to a higher kingdom of God beyond the tomb, and therein to judgment and retribution, which, however, begin in this state. All these propositions are formed with a direct reference to Jesus, for so they correspond to the faith which fills my soul. In matters of doctrine I immediately think of Him who has given the instruction, and preceded me in the practical observance of it; I rejoice that Christianity is not mere instruction, but has, also, the personal character of the Saviour, and so I preach it to my flock.' (pp. 8, 9.)

'The reader, perhaps, requires me to say what I hold respecting Jesus. I see two sides in him. One is turned to me, which is clear to me—Jesus is my Saviour; in no one do I find so satisfactory an answer to my weightiest questions; for my life so excellent a guidance, both in his teachings and in his own life; for my heart so pervasive a satisfaction, and at the same time so worthy an object of my inmost honour and love. This is one side. The other is turned from me towards God, with whom Jesus stands in a more intimate relation than myself and all whom I know. On this other side there is much which is to me mysterious; how Jesus could be a man as myself, and yet so pure, so clear-minded, so deeply conscious of the union of his soul with the Father, a union such as I do not find in me in my best hours, as I cannot hope to reach; this is a secret to me. Therefore it seems to me to be somewhat hard and cold to say, 'Jesus was a man as we, when in so many important relations he was different to what we know men to be. On this account, I have on a previous occasion said, 'who Jesus was, I know not, an answer fails me; only what I have in him, that I know and rejoice in the knowledge; my Saviour.'' (pp. 35, 36.)

Uhlich has very recently published his view of the actual condition of the Protestant Church, which we give in as brief a form as we can. 'What do we find in the Protestant Church? Many millions of persons, and among them great diversities of opinion: diversities in office, discipline, doctrine. The English Church retains very much of Catholicism, and seems inclined to yet more. The doctrine of the Scottish Church is stereo-

typed. In Denmark, Norway, and Sweden, there is much of what is old in form; but in regard to doctrine, the same may be said of it as is said of opinion in the German Church: a large portion of the church members, whether laymen or divines, maintain the harmony of Christianity with reason, and so are attached to Rationalism. The same is true in Holland. In the Protestant Church of France, you find a free conception of Christianity in the neighbourhood of the old notions. Switzerland presents the truest picture of Germany. As for our own land, it is known, that from the middle of the last century, the German theologians began to apply the results of learned study to the actual condition of the church, to throw light on the traditionary, and gradually reject whatever could not be harmonized with reason. Thus arose Rationalism, that is, that view of Christianity which assumes that the original doctrine of Jesus stood not in opposition to reason, but that what is contrary to reason in popular doctrine, is either a misconception of the teaching of Jesus, or an addition to it. As such were these notions adjudged and rejected—namely, the doctrine of the Trinity, of Satisfaction, of the Plenary Inspiration of the Scriptures. The new opinions spread rapidly among theologians, entering even the Consistories, and finding a welcome among all classes. They made their way into the schools, they became the property of the cultivated; University chairs were occupied by men of this way of thinking. This took place specially in Prussia; that well known attempt at restraint made by the Minister Wöllner, passed almost without leaving a trace of its influence. In the pulpit teaching was so conducted, that what was in accordance with reason found utterance, the reverse was passed in silence; so that the latter gradually fell into oblivion. Catechisms, hymn-books, books of christian edification, drawn up in harmony with these views, came into general use.

'Thus was it during the first twenty years of this century. Then began the re-action which aimed to carry men's minds back to that which they had given up. The Pope came forward with great assumptions; in some Protestant states the Government gave a preference to the old doctrines. A very decided proof of this may be seen in the new Prussian Liturgy. The higher offices in the church, the Professional chairs, were filled with men of the ancient faith. Open war was declared against Rationalism.

'The German Protestant Church, accordingly, contains men of very different views. There are two extremes; those who say that only what

is rational is Christian; and those who declare that the essence of Christianity consists in its being contrary to reason. Between these two, are very dissimilar shades of opinion; midway stands a large number who see in Christianity something supernatural, without again admitting all the doctrines of the past.

'Our duty is to join hands in those points on which we are agreed: all believe in God and eternal life, all honour Jesus as the master, the Bible as the primary source of Christian truth; and on all lips is the declaration, that love is the fulfilling of the law. The exceptions are so few, that they need not be noticed, in a case where millions are concerned. On these grounds, then, let us cultivate friendship; they are truly broad and large enough.'*

In order that the reader may have no doubt that 'the Protestant Friends hold rank among Anti-trinitarians, we translate the following:—

'I must here speak of the Trinity. It is self-evident, that if God revealsto us something of his nature, which lies beyond the sphere of all our ideas, which contradicts all our previous conceptions, we ought nevertheless to receive it unconditionally, for what is man in comparison with God? But it is our duty to enquire whether that which asserts the claim has really been revealed of God. What does the Bible say of Jesus? That he is a highly exalted being, very near the Godhead, penetrated with divinity, but never that he is the second person in the deity, like unto the Father. I can confidently invite any one to read through his Testament. If he does not cling to a few particular passages, if he reads continuously, if he has not altogether devoted himself to the old doctrines; he will soon become convinced, that Jesus is throughout represented as subordinate to the Father, and that not only in his mortal pilgrimage.—

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'Does any one expect that I am here about to speak of the Holy Ghost as the third person in the Trinity? It would be possible to say very little, or very much on the subject: little, for it would be quite inconceivable how theologians have been able to make out that the Holy Ghost is the third person in the Trinity, if they had not compelled themselves, when they made Christ equal with God, to go this step further. But much would have to be said of the Holy Ghost, and will have to be said and revealed

* Mittheilungen für Protestant Freunde, 1846, No. 2 and 3.

by theology; for it is precisely in this doctrine, namely, that the same spirit, the spirit of truth which was in Jesus, ought to occupy his place in the Church of Jesus, and lead them to all truth, that there lies the most powerful protection against all retrogradation, the clearest assurance and best pledge for the progression and blessed development of Christianity.' (pp. 32, 6. *Bekenntnisse von Uhlich.)*

Were we to exhibit in detail evidence that individual writers are of Anti-trinitarian sentiments, we should have to occupy a far larger space than we can afford. We will, however, subjoin one or two instances. Dr. Röhr, a man of great learning, as well as in high office in the Saxon Church, published, in 1843, the third edition of his work, entitled *Grund und Glaubensätze der Evangelische-Protestantischen Kirche:* 'The fundamental doctrines of the Evangelical Protestant Church.' In this work he gives a summary of these 'fundamental doctrines.' What are they? These are his words:—'We believe in one God, the most exalted and perfect of all beings, the Almighty Creator, Supporter and Governor of the world, and the loving Father, who educates men to perfection and blessedness. We believe in Jesus Christ, his only begotten Son our Lord, who, as the highest of all divine messengers, by his word and doctrine, his conduct and example, by his sufferings, death, and resurrection, redeemed our race from error, sin, and misery, and thereby earned for himself the loftiest dignity, and a name which is above all names. We believe in the Holy Spirit, in God's eternal power and agency, for the furtherance of his kingdom on earth, as whose citizens we are assured of his grace and pity in this life, and after death of an everlasting and blissful existence beyond the grave.' That this form of opinion is one which is held by a large portion of thinking Germans, appears, in addition to what precedes, from the fact that Dr. Röhr has just been called on to put forth a popular abstract of the work—'Gemeinverständliche und Schriftgemässige Darstellung,' &c.

The contrariety of Anti-trinitarianism with the creeds of the German church is known, proclaimed, and made an argument for the abrogation of these standards of doctrine, or the formation of a new church built on the broad ground of Christian liberty and Scriptural truth. The writer of a popular piece, entitled, *Schrift und Symbolische Bücher in Widerspruche uber Trinität, Esbsünde und Abendmahl*, 1845, 'Scripture and established creeds in contradiction, touching the Trinity, original sin, and the Lord's Supper,' thus ends a lengthened proof which he conducts in support of the

title and aim of his book; 'By far the greater number of minds are now free and open for genuine rational Christian truth. Against those who endeavour to bring back the darkness of the sixteenth century, we will labour with our might. There prevails a deep and widely-spread interest on behalf of religion. Let us not permit this favourable opportunity to pass away; may the growth in Christ manifest its effects by the foundation of a universal Christian church, built on the scriptural acknowledgment of Jesus as the Christ.' With these words does the essay commence, 'Out of the numerous exhilarating proofs that our age is putting forth a great living power, and turns with warm interest to the most important of all things, a pure and deep Christianity, is the cry which has reached our ears from many sides, assailing established creeds, as, to a very great extent, contradictory to Scripture and reason; and offering the hand of brotherly love for the formation of a universal Christian church on the recognition of the Holy Scriptures. Scarcely at any other time have men so often heard the words, 'One fold and one Shepherd.' It has been deeply felt and openly declared, that a greater union on Scriptural grounds cannot take place, until the wall of separation found in established creeds is destroyed, which is not only too high and unyielding, but, to a great extent, has been built out of the rubbish of narrow minds.' In the words, 'One Fold and one Shepherd,' the writer refers to the title of a discourse published in Leipsic, during the last year, by Dr. Zedille, evening preacher in the University in that city, which putting forth the most liberal doctrines, found a welcome to an unexpected degree, and gave occasion to a warm and very important discussion. The sermon came, in a few months, to a fifth edition.

Efforts are made for ascertaining and setting forth 'Primitive Christianity,' that is, the doctrine of Jesus Christ as contradistinguished from the views formed of that doctrine, and the metaphysical theories advanced respecting his position in the universe, by churchmen of later and corrupt ages. Such is the avowed aim of Das Urchristenthum, von Dr. Edwin Bauer, 1845. *Primitive Christianity; that is, the teachings of Christ in their original purity, &c.* It is scarcely necessary to add, that the author does not find either the Trinity or the godhead of Jesus in these original doctrines. We here set down a few of his thoughts, for which, as well as for the general tone of his work, he confesses himself indebted to the learned and intelligent evangelical lectures of the justly celebrated Dr.

Winer; the nature of whose influence gives a decisive evidence that all dogmatical reforms must take their origin in, and derive their support from, correct and honestly applied principles of interpretation. Dr. Bauer opens his book by enumerating an important truth, which gives the key to the whole volume: 'Jesus Christ appeared in order to reveal God to man, and lead man to God; scarcely, however, had he left the earth, when men placed his doctrine and his work in the back-ground, and his person in the fore-ground. Things soon went so far, that even Jesus was forgotten, in the honour paid to the 'mother of God,' and the 'Saints,' and at last popes and priests, and all kinds of unchristian dogmas and usages, obtained prevalence under the name of Christianity.' 'What is the pure doctrine of Jesus? It is contained in his utterances which the four Evangelists have preserved to us. To exhibit the doctrine of Jesus, according to the four Evangelists, is the aim of this book. The great reform which the Christian church needs, is the restoration of that doctrine in his own words. Our age manifests a determination to introduce into ordinary Christian life, the results gained by the advanced theology of the times, to remove the contradictions which subsist between the dogmas of the creeds and systematic knowledge, as well as general convictions; and to destroy the forms which hinder the free development of religious life. Laymen and Theologians have extended to each other the hand for this noble undertaking, and hope all good from a renovation of the church.' pp. 9, 13.

'From these passages (Matt. iv. 10; xxiii, 9; Mark, xii, 29, 30; John, xvii, 3,) it is manifest, 1st, that Jesus not only taught the unity of God, but, 2nd, makes the belief in one only God, the most excellent of all commands; and, 3rd, that to this highest being, who alone is God, the greatest love is to be directed; while, 4th, the acknowledgment and knowledge of this the only true God, brings life eternal. Of a trinity as little is said, as of the adoration of another being, besides the only God. He who with all his heart, soul, and strength, loves the one God, cannot give his love to several divine essences. Jesus says nothing of divine honour for a God the Son, or of a third person.' pp. 128, 9. 'Jesus never gave utterance to the doctrines of a triune God, in whom three persons were united.' p. 2. 'Jesus requires of his followers three things:—the new birth; faith, which comprises the knowledge of God; and love to God, Christ, and the brethren,' p. 208. 'The faith which Jesus requires, is a child-like trust in the love of God, which redeems from evil. This love is

displayed in Christ, and must by us be made manifested in lowly obedience towards him. In its commencement, faith consists in going to Christ, but in time becomes the constant imitation of him.' p. 211. 'Jesus deduces his whole existence, also his deeds and his works, from God. Hence his miracles cannot be brought into doubt. Belief in them, however, is in no way a preliminary essential to a conviction of the divinity of Christ's doctrine, but a necessary consequence of such a conviction.' p. 64. The world having departed from God, lay in darkness, when Jesus was sent, whose mission and aim was to redeem the world, and in pursuance of the commands of his Father, to promise and ensure to believers eternal life.' p. 182. We have taken the more pains to put together these statements because, in substance, they may be considered as a specimen of the views entertained by a large and influential class of moderate theologians, who have been led to see how empty, unsatisfactory, and insufficient, was the old extreme Rationalism; which in stripping Christianity of the miraculous, robbed it of its divinity, and converted the doctrine of life into an ill digested and inconsistent mass of dead morals. The reader who is acquainted with the writings and teachings of Unitarian divines, will find in these passages, evidence that there is in something more than the denial of the trinity, an agreement between the latter and no inconsiderable portion of German Theologians; and this evidence would become more full and more convincing, should he be led to peruse the volume whence the extracts are taken, especially if from this he pass on to the careful study of a theological and religious literature, whose riches are almost boundless, whose value is of the highest kind, and whose work is before it, in the renovation of the creeds and the re-invigoration of the life of Christendom.

A testimony to the spread of Anti-trinitarian views, no less decided than important, is borne by the fact, that in a national work, (Lexicon der Gegenwart, a continuation of the famous Real-Encyklopädie, or Conversations-Lexikon, eighth edition,) a writer under the head *Symbolstreit der Gegenwart*, (p. 1372, seq.,) after narrating several leading events, which show to what an extent the present generation has departed from the established creeds, and after speaking in terms of disapprobation of the efforts made 'since the restoration of the Pope and the Jesuits,' and under the auspices of Professor Hengstenberg of Berlin, for the curtailment of religious liberty, and the revival of the obsolete forms of orthodoxy, undertakes to meet the arguments adduced for these purposes;—and having stated

that the orthodox allege the necessity there is that the Christian Church, as a religious community, should rest on some ground of positive belief, proceeds to use these words :—' This is true, but it does not justify attempts to enforce the old forms of confession. For in the first place, that which should form the foundation of a religious community, must be something simple, not a number of dogmatic propositions, such as the Symbolic Books contain ; still less can these propositions form the foundation and unity of the Church, which must consist of a single postion. Such a one exists in a double relation, in so far as our Church is a Christian, and next to this, an evangelical Church. To the Christianity of the Church nothing, according to the declaration of Jesus himself (John xvii, 3.) is necessary, except the belief in the one only true God, and in Jesus Christ, as sent by him to men. If one take also the obligation to form himself into a new moral man by the help of God's spirit, then he comprehends all that Jesus himself has declared requisite for salvation. This, and no more than this, did Jesus express in his command to baptise in the name of the Father, the Son, and the Holy Spirit; that is, that the disciple should openly acknowledge the one true God, Christ as his messenger, and obligation to allow himself to be cleansed and ruled by the Spirit of God. Therefore, Paul also (Acts xx, 21,) gives as the aim of his ministry to the Jews and Gentiles, their conversion to the one true God, and to Christ as his messenger. Nor did the Apostles demand more than this faith from those whom they received into the Christian community. Whosoever holds fast these two points of belief, him must we now also acknowledge to be Christian, nor must we deny him salvation, according to John xvii, 3, even if he cannot believe the tri-personality of God, the fall of Adam and its consequences, original sin, and other dogmas. The unity of our Church as a Christian Church is, therefore, given through this simple ground of belief. But its unity as an evangelical Church, as distinct from the Roman and Greek Churches, can also rest only on a simple ground, and this is the doctrine expressed in the celebrated Protestation of Speier (1529,) that the Holy Scriptures are the only rule of faith and life, and that these are to be interpreted not according to tradition, that is, the authority of the earlier teachers of the Church, but out of themselves, that is, out of their usages of language and logical connections, and, also, according to the science of interpretation. The last determination respecting the explanation of the Scriptures, separates our Church fundamentally, and for ever, from the

Greek and Roman, while it disavows the use of articles of faith as obligatory standards of doctrines, through which would be given a permanent legal sanction to the explanations of the Scriptures made by the Reformers, and a Protestant tradition be created. It was certainly very improper, in order to obviate a possible difference in the mode of expounding the Scriptures, to set up the explanation of them which Luther and Calvin avowed, and, through it, to make a religious test into a law for all times, and thereby to prevent all further inquiry into the Scriptures, or, at least, to make it useless to the church. Who would deny all use of a thing in order to prevent its abuse? Surely they have converted the office of an evangelical teacher, from being a service to the word of God, into a service to the word of the Confessions of faith. The Protestant principle of the authority of the Scriptures is lost and taken away, as soon as any one interpretation of Scripture is made into a fixed doctrinal rule. The New Testament must remain free from the importation of all pre-formed opinions, and be left to the investigation of theological science, that is, a thorough inquiry into the meaning of its words and teachings. Hence may arise many interpretations; and this is no misfortune. This has always been the case; and these, like all scientific differences, disappear of themselves, if time is given, and no interference is attempted; while the experience of four centuries attests, that the constraints of creed books have been able to prevent neither the origin nor the spread of differing theological views, whether in the Romish, or Protestant Church, but that they have only proved legal occasions for tyranny over conscience, for persecutions, and for divisions in the Church.'

These are words which have a far higher value than that which we find in the record they give of the spread of Anti-trinitarianism. They are able words, they express the essence of religious liberty in its fulness. They contain the germ of genuine faith; which must spontaneously arise in each individual mind, as the result of free, unbiassed, unshackled, and unbribed enquiry.

Indeed, scarcely a month passes that does not bring some person of note, some marked testimony to the side of simple Biblical and Anti-trinitarian Christianity. We have already mentioned Uhlich; we will now give an extract, from a confession by one who may be termed a convert of Uhlich's, just published in the preface to a work, entitled, *Bekenntnisse eines Freigewordenes*, &c. 'Confessions of one who has become free, by B. M. Giese, minister at Arensnesta near Herzberg. The Rev. author, after reporting

how the effect of his college studies had been to create in his mind doubts of the truth of what are called orthodox doctrines, and how, (after the manner urged on the late Dr. Arnold,) he had endeavoured to suppress these doubts, and struggled to perform his pastoral duties with ease of mind, makes the following interesting and important statements :—

'And now let me consider my inmost feelings. How did the consequences of these efforts of faith display themselves in my religious life? I will confess that those 'voices of fettered reason', of which Uhlich speaks in his Confessions (p. 40. Ed. 2.), followed and troubled me not only in my intellectual labours, in preaching, catechising, in the reading of the liturgy, in baptising, and in administering the Lord's supper; they penetrated also into my prayers, which I often directed with upright heart to the Triune God, or specially to the crucified Saviour; they did not leave me at peace even in the inmost emotions of my heart, in my secret intercourse with God, and their warnings became, from year to year, from day to day, louder, more earnest, more irresistible. God knows how often I have prayed to the Saviour with the most fervent energy, and the greatest comprehension of my inmost soul; but ever near and between these loud expressions of feeling sounded the still small voice 'Thou art a worshipper of idols; thou becomest no better for this prayer; thou shalt pray to the Lord thy God, and him alone shalt thou serve; as Jesus himself says, on whom, in erring fashion thou callest.' I asked God the Father, that for his Son's sake, he would open my understanding as to the relation of the three divine persons to one another. I asked the Lord Jesus, that he would reveal to me the secret of his humanity, and at least afford me some clear perception of his being, the power of his bloody sufferings and death; but it was to such as these, I mean theological and dogmatic prayers, that heaven was most firmly closed, and I received no answer to my request. It was as if I prayed to an idol when I prayed to God as one of the persons in the Trinity. In the hesitation of my perplexity, I often addressed in one prayer the Father, then the Son, and finally the Holy Ghost; often, in anxiety not to forget or offend any of the three persons, I prayed to the Triune God *all at once*; and it was then that the protest of reason made itself most painfully and distinctly heard. But I hear my ancient companions in the faith say, 'give honour to truth, and tell us, hast thou never traced the nearness of God in thy upright and heartfelt prayers? has he never signified the truth of his existence to thee in sweet peace and holy strength?' Yes,

my dear friends, I lie not when I say, that in my *moral* prayers, in my prayers for strength in that which is good, for consolation in suffering, for confidence in an uncertain future, I have often found, if not continuous and complete, yet, at least, partial hearing and satisfaction; even when I, in erring manner, directed my prayer to Jesus alone, or to the Triune God. Then the Divine Being, in spite of my error, did approach me, just as the Almighty eternal God approached also the noble Greeks, and made himself manifest to their souls, when in the simplicity of their hearts, they called upon Zeus, or Apollo, or Pallas; yea, even as he pities the poor negro, who in uprightness of conscience kneels before his Fetish, to complain of his sufferings and to state his desires. But, as I have already said, to my *Theological Prayers*, to my prayers for enlightenment and understanding, God gave no answer. Especially did this fearful encitement of feeling, which in spite of the protestations of reason ever grew stronger, work in my prayers and other spiritual offices, and afterwards in my spiritual and moral state of mind. In the old system I had speculated, I had fancied, and had been zealous, I had preached, I had wept, and had prayed, and yet never lived; I wished to become better by means of the old form of faith; I did *not* become better. An unhappy contest in my inmost consciousness, a frightful, speculative, active doubleness of feeling, nearly brought me to complete spiritual bankruptcy. Now, I know well that the orthodox would say, 'Yes, poor, erring brother, the voices of which you speak are the assaults of Satan, which you ought to overcome by prayer.' Oh, my good friends, in that case I should indeed be utterly ruined. Besides, supposing that these voices are the suggestions of Satan, during the whole period of nearly ten years he must have busied himself with me alone, and spared all the world besides from his torments: for these voices never left me, and at last increased hourly and daily, in force and impressiveness. No! I say to the pious friends who grieve over me, these voices were the voices of a good spirit, and of no bad one; for they it was which led me to pray to God in spirit and in truth; they it was which exhorted me to a free and a moral striving for truth and candour; they it was which placed visibly before my sight all my wandering, if I returned not and became a free man.

'When this unhealthy dissension, this sense of willingness, and yet weakness of duty, and want of will, was at its highest, I met with the confessions of Uhlich, which, in their lovely earnestness and self-denying

peacefulness, made an indescribably beneficent and pacifying, a softly but surely conquering impression on my soul. Wislicenus came* with his impressive energy, with his truly German, but also divine, eager, and fine truthfulness. Then began light to dawn upon me, and every day it became brighter, fresher, and more living within me; the thorough, and self-denying study of the Scriptures followed; the voice of God at last called to me with fearfully thundering power, 'Free thou *must* be, or else thou sinkest,' and behold, as with a death-spring I plunged into orthodoxy, so with a spring of life I saved myself in the land of spiritual freedom, in the land of Christian Rationalism. Oh, what peace I now have! What a thankful and joyful feeling of true life and of true serenity now fills me! Now shall I become simple, and firm, and good, as God is, and will be; now shall I learn to pray the truth, to live the truth, to work the truth, and to suffer the truth. I seem to myself as a child, that after it has been held too long in swaddling clothes, now at last learns to go alone, and with laughing shyness makes its first step on God's free and beautiful earth; I seem to myself as one just recovered from a grievous sickness, who for the first time has been led out by the hand of a friend, into the fresh and clear air of heaven, and with weak voice thanks God from his heart for restored health; I seem to myself, finally, like one, who, by a perilous operation has been saved from the danger of total blindness, and who with joyful timidity has now accustomed himself to look into the full sweet sunlight, which he has so long desired to behold.'

In regard to Anti-trinitarianism in HOLLAND, we omit giving a separate essay, because we should, in the main, have to repeat evidences, the same in substance with that which has been here set forth; for wherever the influence of German theology has made itself strongly felt, the constant and almost immediate effect has been the overthrow of the orthodoxy of the sixteenth century; and no country has shared more largely in the advantages conferred by the new learning of Germany than its neighbour, Holland. There indeed every successive phase of that learning has been caught and reflected. Accordingly, the decline of extreme negations, and the revival, with renewed life and increased ardour, of an attachment to an historical Christianity, including miracle as an important element, by which the German church is now distinguished, has extended its benign effects to the sister institution of Holland.

* See his pamphlet, entitled, *Ob Schrift? Ob Geist?* which has made a very great impression.—Ours is the fourth edition.

THE FRENCH PROTESTANT CHURCH.

The French Protestant Church is divided into two great divisions—the exclusive; the liberal. The first place the essence of religion in conformity to a certain form of opinions; the second find it in the conformity of the life to the model given in the Saviour of the world. Hence, the first cleave to the old forms of orthodoxy, and strive to reproduce the opinions of the sixteenth century; while the second, holding fast to the historical and miraculous elements which appear in the New Testament, take Jesus Christ as their only Teacher and Lord, endeavour to learn rather of Him than of Augustin or Luther; and having renounced as unscriptural and unsatisfactory, the creeds of former days, seek an expression of Christian truth that shall be conformable to the mind of Christ, which they regard as a transcript of the divine mind. The first party are denominated 'exclusive,' because they exclude from the pale of Christianity, and from sympathy and co-operation with themselves, all who do not hold their theological opinions; the second party are termed 'liberal,' because, maintaining the right of every one to think for himself, and form his own creed, and placing the essence of Christianity in faith working by love, they acknowledge true disciples of Christ in every consistent professor of his name, welcome into union with themselves all who love the Lord Jesus Christ, in that large sense in which Paul termed him 'both their Lord and ours,' (1 Cor. i, 2,) and hold that the great duty of Christians in the present day, is to understand and to promote that love of God, Christ, and man, which is the fulfilling of the law, and the aim and tendency of the Gospel. The exclusiveness rests on a dogmatical, the liberalism on a spiritual basis. The one seeks unity of opinion, the other unity of heart. The one looks to the past, and finds a finished system; the other looks to the future, and finds a prospect of perpetual progress. Both, indeed, regard the past, and both regard the future; but the first regards the future as something that is to be enslaved to the past; the second, as something which the past is to evolve. The first aims to perpetuate and reproduce the past, as that apart from which the present is without good, and the future without promise; the second esteems but does not idolize the past, viewing it as the seed

which must die in order to give birth to a new plant, and produce fruit a hundred fold (John xii, 24).

These two parties differ in minor circumstances. The liberal is the national and the predominant party. The exclusives have derived, to a great extent, their origin, and, to a yet greater extent, their resources and support, from English sympathy, zeal, and gold. Those give countenance to none but regularly educated ministers, and are served by a clergy consisting of useful, devoted, and, in many cases, highly eloquent and accomplished men. These, while not neglecting the aids which education furnishes, are, in their proselyting eagerness, ready to welcome into the vineyard every one who is willing to labour, without being scrupulous as to his secular qualifications. The former are, and wish to be, a state-endowed clergy; the latter seek to sunder the slender bonds by which the Protestant Church is connected with the Catholic state. Equally great is the difference between the two in the more important question, who is the Christian's God, and whom men ought to worship? (John iv, 23.) An exclusive spirit is the index, as it is the consequence, of an absolute creed; the exclusives, therefore, are trinitarians, while those who are liberal in spirit, though they may differ one from another in minor points, and hold dissimilar views touching the person of Christ, are in the broad sense of the term Unitarians.

The French Protestant Church, in regard to its outward relations, consists of two divisions, the Reformed Church and the Lutheran Church; a distinction that is founded in historical considerations, which have now nearly lost their importance. Of these two, comprising about two millions of souls, the Reformed is by far the larger, having 485 ministers, while the Lutheran division has 244. How many have renounced the Trinity, we have not the means to determine with exactness. Facts, however, within our knowledge, give us reason to think that not more than two hundred of these clergymen still hold the doctrine in any form.

What views in regard to religion are entertained by the most cultivated and liberal, as well as the larger portion of the French Protestants, may be learnt from an Essay, '*L' orthodoxie Moderne par Athanase Coquerel, un des Pasteurs de l' Eglise Reformée de Paris.* 1842,'—which may be considered as a sort of formal and authentic exposition of faith. Those who wish to enter more fully into the subject, may consult '*Sermons*' by Mons. Coquerel, in three volumes; his admirable *Biographie Sacrée* second edition; *Reponse au livre de docteur Strauss*, La vie de Jesus; of the

greater part of which a translation may be found in 'The Voices of the Church, in reply to Strauss,' by the Rev. Dr. Beard and others; where there is also a biographical notice of Mons. Coquerel. See also, *Considerations sur les Sectes Chrétiennes, par J. de Gelieu*, Nimes, 1844; *Foi et Tolerance, par M. G. de Clausonne; Deuxième edition*, Nimes, 1844; and *De l' Unite Religieuse dans l'Eglise Reformée de France, par T. Fontanes; Deuxième Edition;* Nimes, 1844.

The views of the Anti-trinitarian majority of the Protestant Church in France, will appear sufficiently for our purpose, by the following passages translated from Mr. Coquerel's work, just mentioned, which he designates *Modern Orthodoxy;* the abstract propriety of which title seems to us questionable:—

'The Christian religion, according to the principles of modern orthodoxy, may, for its doctrine, be summed up in the following points:

We believe that the Holy Bible, the only inspired book, contains a direct and positive revelation from the Spirit of God, a revelation which is sufficient for each and for all; but that this inspiration is not in the words, and, consequently, any wholly literal interpretation of the Bible always runs the risk of putting it in contradiction with reason, conscience, history, and, above all, with itself.

On this basis rises the edifice of our faith.

We believe in the miracles of the Old and of the New Testament, after having previously examined, according to the rules of sound criticism, if such or such a fact should be ranged in this class.

We believe in the prophecies, without admitting that the Old Testament is a long oracle, and a perpetual type of the New.

We believe that man is incapable of justifying himself before God, and of meriting salvation.

We believe in the insufficiency, the imperfection of his efforts, not in his radical and absolute inability for the inquiry after truth, the love of God, and the practice of goodness.

We believe in the necessity of the aid of grace, while repelling every doctrine which would directly or indirectly lead to a negation of, or an alteration in the moral liberty of man.

We believe that the salvation of man—that is to say, his conversion and sanctification, his reconciliation with God and his eternal happiness—is a work in which man must necessarily take his share, appropriating to himself, by faith and obedience, the assistance of grace.

We believe that this work has the mercy of God for its source, and for its means the whole of Christ's divine mission—that is to say, his word, his life, his sacrifice, his voluntary death, and his glorious resurrection.

We believe in the divinity of Jesus Christ, as the only Son of God, and only mediator between God and men, whilst rejecting the Athanasian notion of the Trinity, and admitting on this doctrine, that faith should stop at the limit placed by our Lord himself, when he said, 'No man knoweth the Son but the Father.' (Mat. xi, 27.)

In short, as far as the Church is concerned, we declare ourselves averse to obligatory confessions of faith, being convinced of the impossibility of framing any such confession as will not violate some man's conscience, and which, consequently, will not lead to divisions; convinced, also, that all the unity necessary to the Church was founded by our Lord in the Gospels; that it does not belong to us to replace that unity by one of a factitious nature, made by the hand of man, and that the duty of the true Christian is to pray and worship with 'all those who call on the Lord out of a pure heart.' (2 Tim. ii, 22.)

The discussions on the Trinitarian dogma are, perhaps, those which have most troubled the Church, and, undoubtedly, they are those which have produced the least fruit. Very simple reasons may be given for the bitterness and barrenness of these disputes; the vivacity of theological quarrels is always in proportion to the obscurity which surrounds their subject, to the vagueness of words, the emptiness of ideas:—and the barrenness of the controversy may generally be measured by the distance which separates the contested points from the practical laws and doctrines of Christianity. The notion of a Trinity is nothing more than a desperate attempt to attain some knowledge of God's nature, to sound his mind, to *see the Invisible*, and to bring down the infinite to the limited comprehension of a finite being. The expressions, then, which have resounded through the lists of this controversy, could only be hollow, empty, confused in an astonishing degree, and the animosity of the discussions increased in the same proportion as the difficulty of being understood augmented; we know that battles in the dark are ever the bitterest and bloodiest. Besides, what the faith lost in these dim and interminable quarrels, was by no means compensated for by fruits of charity and of sanctification. All the questions regarding the Trinity, belonging to the speculative portion of religion, to mere opinion, the love of God and of our neighbour has nothing to do with

it; we are convinced that the Trinitarian symbol of Athanasius has not raised in the entire Church one single feeling of repentance, of resignation, or of love.

Accordingly, disputes on this doctrine are hushed; anathemas become rarer; our adversaries do not agree with us, but they are silent; and this is a good way of finishing such dark and barren discussions; silence resembles peace, and at a little distance the one may be taken for the other. Who in our days carries this doctrine into the pulpit? How many pastors introduce it in their religious teachings? What theologian, with any authority, now admits the strength of the old arguments which they formerly delighted to produce, and finds this dogma in the plural forms of the verb in Genesis, '*Let us make man in our image*'? (Gen. i, 23).) The word Trinity not existing in the Bible, and being merely a word of human invention, we have an excellent reason for ceasing to use it, and, above all, to avoid its introduction in our sermons, our popular books, works for elementary teaching, and the education of youth; and, then, the idea will insensibly pass away with the word; the time will come when the Church will be profoundly astonished that man ever dared, with such temerity, to lift the veil from the Holy of Holies, and to look with so bold an eye into the depth of the ark where God conceals his majesty.

To many faithful souls the idea is already gone, without their being at all aware of it; to many the word only remains; they think they believe in the Trinity, but they do not so believe; it is the dogma which least of all occupies their pious meditations. They have made to themselves, slowly and by an insensible progress of their faith, by a tacit acquiescence of their reason—they have, on the doctrine of the Trinity, made to themselves a system wholly different from the old system bearing this name; different from the system admitted by the old orthodoxy.

On all this we have tried a test, and we recommend our friends to prove its strength. Interrogate Trinitarians; ask of them an account of their faith, and let them give it you in their own words; the conference will scarcely have begun, when you will find that the Trinitarian is Anti-trinitarian in the development of his thought: at the second, at the third phrase he uses, you will see the dawning heresy under this ingenuous faith which imagines itself orthodox, and the conversation will soon lead your interlocutor to tell you, that God manifests himself as the Father in the creation, as the Son in the redemption, as the Holy Ghost in the work of our sanctifi-

cation, and that the Trinity is then but one God, who creates, and saves and sanctifies. In this sense we are all Trinitarians. It only remains to say, that in the history of the dogma, this is called Sabellianism, and that these opinions are manifestly opposed to ancient orthodoxy, to the Confession of faith at Rochelle, to the theology of the day succeeding that of the Reformation. Formerly, the Sabellians were condemned and executed by the Trinitarians ; now, Trinitarians are almost all become Sabellians.

These secret softenings, these silent attenuations, which the lapse of time, and the progress of letters bring to the dogmatism of by-gone ages, extend so far, that many have no idea of a Trinity as it was formerly understood, and they are astonished when we affirm that this tenet was only a trial of the human mind to understand God, to define the Infinite Being, to pierce through the mysteries of his nature, and to express in human language what he is, and how he acts and manifests himself. Therefore have we determined, in the exposition of our creed, to protest against the symbol which bears the name of Athanasius, so different from that which bears the name of the Apostles. We never read it without an internal shuddering ;—it appears to us the most deplorable proof that the human mind has given of its pride and temerity. It is true, as a consolation, however, that this persuades us yet more strongly of this fundamental truth, that God alone understands God. We must remember that this symbol is the only orthodox trinity. Yet on reading these powerless definitions of that which cannot be defined, an humble piety is troubled, astonished, and seems to hear those far-off rollings of the thunder, which interrupted the conference of Job and his friends, and which accompanied the last words of the presumptuous Elihu. See you not the clouds hurrying together, the darkness increasing ? the voice of the thunder comes to impose silence to the profane voices of men, and we may almost hear God himself, saying to Job in the midst of the storm : '*Who is this that darkeneth counsel by words without knowledge ?*' (Job xxxviii, 2.)

These excesses of ancient dogmatism, and the frequently tacit modifications which time has introduced into it, have led, in the developement of the Christian faith, and in the march of religious studies, to another remarkable result, which will be denied by none, to whatever sect they belong, whose attention has been carried to the awakening of religious enquiry in later times, and to the various shades of faith which are professed. This result is, that the discussions of the present

time, whether held by believers amongst themselves, or by believers when opposed to Rationalists, and to Sceptics, bear far less on the Trinity itself than on the divinity of the Saviour. . . . One of the proofs that the Trinity is little believed is, that it is slightly defended; the arms which were formerly used in its defence, are allowed to become blunt and rusty; in return, the proof that the Saviour's divinity is believed is this, that modern efforts for the exposition of Christianity bear most strongly on this point. We, in our turn, advance to lay our feeble hand to hold up the ark—not like Uzzah, under the idea that it will fall; but our effort shall be double, for we desire at the same time to defend this truth of Christianity, against the pretended philosophic incredulity which rejects it, and against the pretended orthodox mysticism which disfigures it: we wish to bring back this sacred doctrine to the transparent simplicity of the Gospel, so different from the darkness of the Athanasian creed. It seems to us, though the assertion may appear a rash one, that there is yet something new to be said against the temerity of incredulity, and against the rashness of theology; and since the remembrance of Uzzah has recurred to our thoughts, we pray God to keep us in our efforts throughout this work, from ever forgetting that we must contemplate the ark of the Lord from afar, follow it adoringly, and never look within it.

The question of our Saviour's divinity has almost always been badly stated. It has been, and it still is, taken from a side where, in our opinion, it is rash, and even impossible properly to take it, and thus a double fault has been committed, into which the Church in all ages, and sects under every form, have fallen.

Firstly, Endeavours have been made to establish this doctrine by reasoning. Yet it is clearly a question, not of reasoning, but of faith; in other words, it is a truth which cannot be proved by ingenious argumentation, because it is without the circle of reason; it can only repose on the testimony of inspiration; that is to say, on the declaration of the word of God, and the only task of reason, as also its only effort, should be to fix the sense of those passages which seem to contain these declarations.

For example, it is said; an injury done to an infinite being cannot be blotted out but by an expiation of infinite worth. It is said, that if Jesus Christ be not of one essence with the Father, Mahometanism is better than Christianity. It is said, that if Jesus Christ be not the same being as God, the Christian religion cannot be distinguished from magic. It is said, that

if Jesus Christ be not the true God, he cannot be the Judge of the living and the dead. All these subtleties have no weight; they turn in vicious circles, and take things for granted which are not really so. This is logic, and logic reaches not the question; logic has nothing to do with heaven; logic cannot place itself between God and Christ. There is but one valid argument in favour of the Saviour's divinity, it is that which commences with, '*It is written*,' and which is only employed to recognise the sense of the Scriptures.

Secondly, one is led astray in these discussions, from so often preferring the study of Christ's relation to God, to that of Christ's relation to ourselves. Yet this last alone concerns us. What the Saviour is in relation to God only regards God and himself; what he is in relation to ourselves, regards and interests us in the highest degree; for our salvation, our pardon, our eternity depend upon it. This distinction is, in our eyes, of supreme importance, and its justice will become evident, if we seriously weigh the following considerations:—

The titles of 'Son of God,' and 'Saviour of the world,' are distinct in Jesus; the one exists without the other; and without the fall, without sin, without death, such as sin caused it to be, Jesus would not have had to take upon himself the title of Saviour; he would never have had occasion to invest himself with it; he would never have accomplished the redemption of mankind. On the contrary, the title of the Son of God belongs to him independently of the Redemption; only instead of descending on this earth to save sinners, he would have continued *to enjoy the glory which he had with the Father before the world was.* (John xvii. 5.) In a word, reduce Revelation in idea to these two first lines of St. John, '*In the beginning was the Word, and the Word was with God, and the Word was God:*' this disclosure remains, whether it is or is not followed by the gospel, and whether the Word '*made flesh*' (John i. 14.), that is to say, become man, has or has not consented to descend in order to enlighten, to convert, and to save humanity.

Our relation then with Jesus Christ rests on his redemption, and not on his divinity; it is *the Saviour*, more than *the Son*, that we all desire to recognize in him.

If it be urged, in affirming that he could not become the one without being the other, that his redemption was not possible but on condition of his divinity; that to give up his divinity, is to take from him that omnipo-

tence of mercy which is necessary for salvation; this is merely a return to logic, endeavouring to prove faith by reasoning. It is taking a place in the councils of God; it is telling Him that there was but one way of salvation open, but one Redemption possible. This is judging of that which we cannot know; it is counting one by one, and weighing alternately, the secrets of the Infinite.

Let us, in a word, sum up all which we have said:—We should not recognize Jesus Christ as the Son of God, if we did not recognize him as our Saviour.

Attentively meditated, the New Testament, throughout, supports these principles, and confirms the distinction of these two orders of ideas.

All that the New Testament says of Jesus, considered as the Messiah, Saviour, Redeemer, Mediator, our Intercessor, our Advocate with the Father, the Head of the Church, the Conqueror of death, the Surety of immortality, the Judge of men, is simple, clear, easy, abundant; faith cannot deceive itself in this; and why?—because our dearest interests are concerned in it; for it regards the relation of Christ with ourselves.

All that the New Testament contains regarding Jesus as the Son of God, is difficult to be understood; mysterious, and not to be sounded; why? because it treats of God's relation to Christ, and on this no more is said than is necessary for the comprehension of those relations of charity and love into which he enters with men for their salvation.

Thus, the mysteries concerning the Son, the mysteries which precede the promises of his coming into this world, and the accomplishment of this promise by the Redemption, are found again quite as profound, when the Redemption is completely finished, and the Son has resumed his place in the bosom of his father.

'The Word was in the beginning with God, and the Word was God.' This is before the Redemption; and what believer will pretend to relate, and define, the intimate and ineffable union between God and his only Son, of which this solemn introduction of St. John gives an obscure idea?

'When all things,' says St. Paul, 'shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.' (Corinthians xv, 28.) This is after the Redemption, in its final consummation, and who shall explain to us the nature of this final subjection of the Son to the Father?

But, what a bright revelation lies between these two extreme points! between these dark depths, what light! Between these mysteries, how much instruction!—the promise and the gospel, the manger, the cross, the tomb, the church, the resurrection, and the judgment.

The question of the Saviour's divinity is easily approached, after these precautions have been taken, which are but the precautions of humility. As we have said, it is from revelation alone that faith can draw this conviction; and further, faith cannot hope to know the Saviour's divinity beyond that degree in which this knowledge is necessary to the comprehension and the acquisition of his salvation.

Henceforth, with confidence, we study the gospel, and we remember that at the epoch of the redemption, Israel attributed all which seemed divine to angels, confided in their prophets, and would place no hope save in a Jewish Messiah, a temporal Messiah; we remember also, that the Gentiles confided in their sages and philosophers, and believed in a multitude of *genii*, imaginary beings, whom they represented as superior to the human race, more powerful than nature and death. The sacred writers receive the inspiration necessary to raise the notion that Christian faith should form of the Saviour, far above these reminiscences of Israel, and all the errors of the Gentiles.

The Epistle to the Hebrews is wholly devoted to showing how superior Christ is to the Angels and Archangels, to all those divine ambassadors, to all those holy personages of the ancient alliance, patriarchs, kings, pontiffs, and prophets.

The Gospel according to St. John, and numerous passages in St. Paul's Epistles, above all in that to the Corinthians, the Ephesians, and the Colossians, will serve clearly to separate the divine glory of the Saviour from all the reveries in which Oriental imaginations lose themselves.

This point of view is so much sheltered from all dispute, that St. John and St. Paul borrow the most elevated expressions of the philosophers of this epoch, and turn them from their philosophical and pagan sense, to apply them in a divine sense to the Saviour. St. John does yet more; for amongst the Evangelists, he is the one who lays down the most positive declarations respecting Christ himself, asserting the glory of his divine nature.

'No man hath ascended up to heaven,' (that is to say, no man knoweth heaven) 'but he that came down from heaven, even the Son of man which

is in heaven.' (John iii. 13.) 'What, and if ye shall see the Son of man ascend up where he was before?' (John vi. 62.) 'I know whence I came, and whither I go; I speak that which I have seen with my Father. Before Abraham was I am.' (John viii. 14, 38, 58.) 'I came forth from the Father, and am come into the world; again, I leave the world and go to the Father.' (John xvi. 28.) 'Glorify me with the glory which I had with thee before the world was; thou lovedst me before the foundation of the world.' (John xvii. 5, 24.) All these declarations of the Saviour have been preserved by St. John alone.

In all these texts, as in all those of the Epistles, we never find the Saviour's divinity presented in an abstract, isolated, speculative manner; it is always attached to the idea of the redemption, and it were a thing impossible for us to make these texts accord with the idea that the Saviour is no more than man or angel. We believe, then, in his divinity, as St. John and St. Paul believed in it; to our faith he is 'God manifest in the flesh' (1 Timothy iii. 16); 'the word made flesh' (John i. 14); 'the only begotten of the Father' (John i. 18, 36); 'the image of the invisible God,' the representative of God with man, as he is the representative of man with God, the first-born of all creatures (Colossians i. 15), the instrument and intermediary being in the creation (John i. 3; Ephesians iii. 9; Colossians i. 16). He is God for us, as he was on Mount Tabor before his astonished disciples, and in him alone dwells the fulness of the Godhead (Colossians ii. 9).

Such is 'modern orthodoxy;' it is even ready to say with St. John, 'The Word was God', but it never forgets to add, with the same Evangelist, 'The word was with God;' in other words, it never falls into the error of the ancient orthodoxy, which desired to introduce an untenable complication of ideas into the simple notion of the supreme and infinite being; which desired incessantly to confound Jehovah and Jesus; which desired at its will to double and redouble the idea of the Divinity. According to our faith, there is union and not confusion; according to our faith, Jehovah is ever the only Being, as Jesus Christ is ever the only Son, and leaving God in his place and Christ in his, we thus avoid the deplorable error of Catholicism, which has decreed to Mary the title of *Mother of God*, as if God could be born; and which incessantly speaks of God dying for us; as if God could die. This system completely abolishes the distinction which the Gospel, throughout, maintains between God and Christ; between

the Being of beings, immutable in the depths of his infinity, and his only Son who goes forth from the bosom of his Father to be the image of God in our world. The texts on this subject are numerous; two quotations suffice; '*of that day, and that hour*,' saith the Saviour, '*knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.*' (Mark xiii. 32.) This is the distinct declaration of Jesus himself, as far as knowledge is concerned. '*The Son shall be subject to the Father*, that *God may be all in all.*' (1 Corinthians, xv. 28.) If any desire to believe more than this, they can hold to the Athanasian creed; we keep to the Gospel.

But, it will perhaps be asked us, what do you gain in simplicity and clearness by this way of thinking on the Saviour's divinity; your faith is quite as obscure as that of the Trinitarian, reduced by his creed to believe that God was crucified for his salvation. It would be easy for us to prove that we gain this extremely important point,—that while ancient orthodoxy has its contradictions, our faith has but its mysteries; and this is an essential difference. But there is still more to be said: we do not seek to gain anything; we have simply opened the Gospel with respect, read it with prayer, meditated on it with attention; and this is what we have found in it. As for diminishing the difficulties of faith, as for filling up the depths of Revelation, God forbid that we should think of equivocating in the teachings of the Bible, in order to lessen the grandeur of its sacred problems, and to bring down Christianity so that it may better please our worldly reason! Far from desiring to facilitate faith, and to enter into a compromise with it, the beginning and the end of our doctrine on the person of the Saviour, is the word of precaution and humiliation which he himself uttered: 'No man knoweth the Son, but the Father!' We fully believe our divine master; God alone knows in what manner Christ is God. As a Saviour, he is known to every believer; as the eternal and only Son of the Heavenly Father, he is known only to his Father. O, the vanity of human nature; the misery of the human heart! We have quarrelled and excommunicated each other during eighteen centuries, because we could not agree in the manner of conceiving a thing which God alone knows!'

The French Protestant Clergy are educated in three different Collegiate Institutions. Some are educated at Montauban. In this place the dogmatical spirit has gained the upper hand. The professors are for the most part Trinitarians, and their pupils receiving their views, prove, on entering

the world, narrow and denunciatory. The liberal portion could not conscientiously send their young men to be trained in modes of thought and feeling which are in direct hostility with their own. They therefore turned their attention to Strasburg. This college possesses the confidence of the majority of the churches. It is both tolerant and learned. But for a long time the lectures were delivered exclusively in the German tongue, and though a few years since this language was exchanged for the French in the Collegiate duties, yet the town is essentially German, and, as such, not the most fitted for being the residence of young men who are to exercise their ministry in France. Hence Geneva has come to be the chief school for training the greater part of the young Protestant clergy of France. This ancient seat of Protestantism has peculiar recommendations.

The predominent religious views are in agreement with those that prevail in the French churches. The spirit of Jesus Christ has superseded the spirit of Calvin, and a liberality, which recognizes the rights of others as equally valid with its own, prevails in the University and in the pulpit. That pulpit is also adorned by eloquence, affording desirable models to young ministers. And that University, while it is recommended by the *prestige* of antiquity, has opened its doors wide to the new light which the modern theology of Germany has poured forth within the last fifty years. In consequence, there prevails in Geneva a spirit of free enquiry, a fresh earnest love of truth, a profound regard to the spirit and aims of the gospel, as accomplished in the life and death of the Saviour of the world, which are eminently good and truly christian in themselves; and find in France, both a great work to perform, and great encouragements for that work. Geneva also has funds, with which she can render aid to students in divinity whose private resources are small. To these considerations another may be added. Under the Empire, Geneva was a part of France; and for a short time the sole school for the Protestant clergy. During the Restoration, candidates for the ministry studied there only, and were there set apart to their sacred office. Among the ministers who are now engaged in active duty, at least one fifth went through their collegiate course at Geneva. Fathers naturally send their sons to the school to which they are themselves deeply indebted and strongly attached. Hence Geneva is the main source whence the French Protestant pulpit is supplied: a fact which may suggest some reasons why the bulk of its ministers are Anti-trinitarians.

UNITARIANISM IN TRANSYLVANIA.

Transylvania is inhabited by several different nations,* varying in their origin, language, laws and customs. These are the Szeklers (*Siculi*), Magyars, and Saxons; of whom the Szeklers claim the most ancient origin. Tradition, as well as the older historians, proclaim them the descendants of the Huns, who overran Europe under Attila, and suppose them to have been settled along the Eastern frontier of Transylvania, since the fourth century. The Magyars came from Asia towards the close of the ninth century, and acquired a home for themselves by their arms. The Saxons were introduced into Transylvania from different parts of Germany, as well as from Flanders, during the twelfth century, in colonies; for the sake of re-peopling districts rendered waste by frequent wars.

The Szeklers and Magyars are evidently related in their origin. They speak the same language (the Magyar), which, as far as is yet known, is spoken by no other people in the world. The Saxons in conversation among themselves, speak a peculiar and very ancient dialect of the German, but with strangers, in their literature and official writings, they use the pure form of that language. The Szeklers inhabit, with few exceptions, the Eastern part of Transylvania; the Magyars chiefly the North and West; and the Saxons the South. Almost all the Szeklers enjoy the privileges of gentility. Among the Magyar, the non-privileged or peasant class predominates; while among the Saxons, with few exceptions, all enjoy the same rights. No landed property in the Saxon land, is or can be endowed with the priviliges of nobility.

From the year 1002 till 1526, Transylvania formed a part of the kingdom of Hungary. In 1526, in the reign of Lewis II. King of Hungary, Sultan Suleyman I. invaded these kingdoms with an army of 200,000 men. Lewis had the rashness to meet him with an army of only 25,000. He was defeated at Mohacs on the 29th of August, and was himself killed in

* The word *nation* is employed here as quite distinct from 'people.' The mass of the inhabitants of Transylvania are Wallacks, of the Greek and United Greek Church. Though the Wallack peasant enjoys equal rights with any other, the Wallacks do not enjoy rights as a nation, nor are the gentry of the Greek Church eligible to offices of Government.

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the engagement. He died without issue. After his death the Hungarians became disunited in their choice of a king. One party elected John Zapolya, the wealthiest noble in the country at that time, and already chief of the Szeklers and Magyars. He was the son of a former Palatine of Hungary, and brother to Barbara, wife to Sigismund I., King of Poland. The other party wished to bestow the crown on Ferdinand, a prince of Austria, a younger brother of the Emperor Charles V., and brother-in-law of the late king, Lewis II. Transylvania, and the adjoining parts of Hungary, acknowledged Zapolya for their king, while Ferdinand was proclaimed by the greater part of Hungary, Croatia, Slavonia, and Dalmatia. Zapolya, too weak to maintain himself against Ferdinand, demanded aid of Suleyman, and he thus succeeded in retaining possession of those districts acknowledging his authority, till his death in July 1540. Though his only son, John Sigismund, by his young wife Isabella, daughter of Sigismund I., king of Poland, was but some days old at the time of his father's death, he was proclaimed king, and the Turkish aid again called in to support his feeble throne. It was thus Transylvania fell under the Turkish yoke; for such, in fact, was the protection afforded for so many years to Transylvania, and for which an annual tribute was paid to the Porte.

During the minority of John Zapolya II., his mother Isabella held the reins of government till her death in 1559. From that time till 1571, her son reigned in Transylvania and the adjoining part of Hungary; and it was under his and his father's reign the Reformation was spread and took root in Transylvania. It was among the Saxons the Reformation first began. In direct commercial communication with Germany they easily obtained the works of Luther, and his doctrines had already made considerable progress in the time of Lewis II. Under John Zapolya I. the new doctrines made still further advances; for though neither of these monarchs can be said personally to have encouraged the Reformation, policy induced them to avoid a persecution, which would have driven their subjects into the arms of Austria, always open to receive them. Under these circumstances, the Lutheran schism spread with such rapidity through Transylvania, beginning with the Saxons and passing on to the Magyars and Szeklers, that in 1556 the Protestants so far outnumbered the Roman Catholics that, in a Diet held in that year, it was decided that all lands belonging to the Catholic Clergy and religious houses should be confiscated and employed for the necessities of the State. In another Diet in 1557, it was decreed

that any one might follow the Catholic or Lutheran religion, as seemed to him best. These Acts were ratified by Isabella for her son.

Isabella, whose mother was an Italian, and who was herself acquainted with that language, had in her service an Italian physician, George Blandrata*. He arrived at the court of Isabella in 1544, where he remained eight years. He had great influence, both over the queen and many of her people; but, although himself a convert, he does not seem to have taken any active and open part in the propagation of the Reformation. This was principally effected by the labours of Francis David.

Of this man, even his enemies allow that he possessed powers of mind of the highest order, strengthened by extensive erudition. He is said to have had the gift of expressing his opinions with the most captivating eloquence; and the skill to defend them by arguments innumerable. Such was Francis David, one of the first in the ranks of Transylvanian Reformers.

For some time David was a follower of Luther, and was chosen as Superintendant of the Magyar Lutherans, and minister of their church in Klausenburg. Here, as well as in Germany, the Lord's supper gave rise to long theological disputes. The Saxons adhered to the doctrines of Luther and Melancthon, while David and a large party of the Magyars followed those of Zwingle and Calvin. Solemn public discussions, in which the whole nation was invited to take part, were held on this subject, but the parties could never agree. In the midst of these discussions in 1563, Blandrata, who had been travelling in Italy, Switzerland and Poland, ever since his departure from Transylvania in 1551, now returned to the country as physician to the young king.† He soon gained his sovereign's esteem and confidence to so high a degree, that when a last general Synod was appointed to be held at Enyed in 1564, Blandrata was chosen by the king as his own representative and president of the Synod. The meeting took place, but, as on former occasions, without any nearer approach to uniformity of opinion between the disputants; the government wisely determined to tolerate the new opinions; and an edict of 1564 grants permission to the Calvinists to worship according to their conscience, and appoints a separate superin-

* Lelio Sozini und die Antitrinitarier seiner Zeit. Heidelberg. 1844, p. 53.

† Dissertatio historico-critica de duplici ingressu in Transylvaniam Georgii Blandratæ, 1806. Typis Conventus Csikiensis.

Lampe, Historia Ecclesiæ Reformatæ in Hungaria et Transylvania. Trajecti ad Rhenum 1728, p. 123, 124.

tendant over them. The Saxon churches remained faithful to the doctrines of Luther; the majority, the Szeklers and Magyars adopted those of Calvin. In the course of the following year, 1565, the principal article of Unitarian faith—the Unity of God both in essence and person—was openly propagated in Transylvania.

Blandrata, who had been obliged to quit Switzerland on account of his opinions on that subject, and who saw how precarious was the future for Poland, now thought that Unitarianism might be propagated with success in Transylvania. The surest way of furthering this object, he thought, would be to seek the aid of the learned, much esteemed, and eloquent Francis David, and together carry out a plan of more extended reformation. With this object he endeavoured to cultivate his friendship, and soon engaged him to share his undertaking.* Some ten years previous, in 1556, the Anti-trinitarian doctrine had gained some followers, particularly in those parts of Hungary owing allegiance to Transylvania, who were known under the name of Arians. Although each year had added new converts to the opinion, they were still few, and scarcely ventured on an open profession† of their faith. David himself, already convinced of the truth of these tenets, was but too glad to join Blandrata in his endeavours, and in the year 1565 he, and some other clergymen, particularly Stephen Basilius, began to preach the great doctrines of Unitarianism from the pulpit of Klausenburg, then the second town of Transylvania.‡ At first, the new opinions were advanced with hesitation and reserve, but as the reformers proceeded they became more clear and open. They were immediately attacked by the other religions, and particularly by the followers of Calvin. Blandrata and David conducted their cause with much policy and prudence.

Through the influence of Blandrata, David was appointed chaplain to the King, who was soon converted to Unitarianism, after having been, like his teachers, in turn Catholic, Lutheran, and Calvinist. The sovereign's example was followed by the chief men about the court, and in consequence of this high protection, every one was allowed to profess the new faith without hindrance.

In 1566 a law was made, by which the open preaching of the gospel was

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* Lampe, Lib : p. 685.

† De homine Magno illo in rerum natura Miraculo et partibus ejus et sentialibus, Lib iii. Authore Petro Mon. Lascovio-Ungaro. Witebergæ, 1585, in Epistola dedicatoria.

‡ Egy néhány kérdések a keresztyéni igaz hitröl és avval ellenkezö tudomànyról az Istennek egyházában. Basilius Istvantól, Albæ Juliæ 1568, Lásd az ajánlo levelet.

enforced in every parish of the King's realm. In 1568, this law received a most tolerant interpretation—that every preacher should be allowed to follow and teach such doctrines as his own convictions taught him to be true, without falling under the power of the superintendant, and that every parish should have the right of choosing its own ministers, independent of the heads of the Church, or the lords of the soil. John Sigismund, far from offering any impediment to this spread of toleration, did all in his power to promote it. As a zealous Unitarian, he held several solemn meetings, as at Gyula Fejervar, in 1568, and at Nagybarad (Grossbardein) in 1569, where the doctrines were publicly debated against all opponents. He founded a printing press at Fejervar. So favourable a season was not neglected by such indefatigable labourers as Blandrata and David; and thanks chiefly to their industry and talents, aided by the countenance of the sovereign, in less than five years a majority of the Szeklers and Magyars had adopted the Unitarian faith.

The cause of Unitarianism received a severe blow in the death of John Sigismund, which occurred in March 1571, in the 31st year of his life. His reign formed the most brilliant period in the history of Unitarianism in Transylvania. Fortunately a few months before his death, at the last Diet at which he presided, a permanent law was passed granting the fullest toleration for religious opinions, and acknowledging Unitarianism as one of the privileged religions of Transylvania and the adjoining parts of Hungary. With the death of John Sigismund, the family of Zapolya became extinct, and his successor was to be elected by the states. Gaspar Bekes, a powerful Unitarian, had the fairest prospect of being chosen, but being at that time absent at the court of Maximilian II., as ambassador of John Sigismund, the vacant throne was already filled, before he could return home, by the Catholic Stephen Bathori, under the title of Prince of Transylvania.

Prince Bathori confirmed in 1572 the rights and privileges of the Unitarians, but while he assured them in the tranquil exercise of their religion, he forbade efforts for its further propagation, and threatened with punishment such as should attempt it. Though by law the Unitarians possessed equal rights with the followers of other religions, still they were often subjected to annoyance and persecution. The Prince would no longer allow them to print their religious books.* The Saxon Lutherans,

* Index rariorum Bibliothecæ Universitatis Regiæ Budensis Pars II. Budæ, p. 210.

too, used every means within their power to prevent the spread of Unitarianism in their districts, as well as of eradicating it where it had already taken root. In this they were aided and encouraged by the Prince.* Their task too was much facilitated by the death or expatriation of many of the more zealous Unitarians, shortly after the death of John Sigismund himself. Gaspar Bekes now became the chief supporter of the Unitarians, but laying claim to the throne occupied by Bathori, he rose in rebellion against him in 1573, and so numerous were his followers, that an easy victory seemed promised to his arms, had not his fatal procrastinations given time to his enemies to collect a large army, by which he was eventually beaten, his estates confiscated, and he himself obliged to seek refuge in a foreign land.

Dissensions, too, now broke out in the Unitarian body itself. After the death of John Sigismund, David had left Fejervar, and took up his residence at Klausenburg, as superintendant of the Unitarian Church of Transylvania, and officiating minister of the congregation of Klausenburg. Although in almost every law passed relating to the Unitarians they were bound to abide by the Profession of Faith made in the time of the late King, and their teachers were forbidden to propagate any novelty in doctrine, yet David was not a man to be bound by such injunctions. Steadily following out his investigations of religious truth, he arrived at and published the following conclusions: That as God alone is the Creator and preserver of all things, as he alone is the giver of all good things, spiritual and corporeal, to him alone can prayer be addressed; for his aid only must we sue, and worship him as the one only true God; and not the man Jesus Christ, nor the Holy Ghost, the Saints, nor any one else soever.† The maintenance of these opinions brought David into open enmity with his most intimate friend and fellow labourer, Blandrata, who held, that as Christ was the Son of God, and appointed mediator, he ought to be addressed in prayer and his aid invoked, though not in the same terms as those addressed to the Father. Blandrata had now become as great a favourite of the reigning Prince, Bathori, as he had been of his predecessor, Zapolya, and still retained his post of court physician. Bathori had bestowed on him whole villages, as

* Geschichte des Kronstädter Gymnasiums; Kronstadt 1845, p. 48. 50.

† Tractatus Francisi Davidis; Quod unus solus Deus Israelis, pater Christi, et nullus alius invocandus sit; Defensio Francisci Davidis in negotio de non invocando Jesu Christo in precibus. Locus et tempus Editionis non sunt apposita.

rewards for his services, which were by no means confined to his labours in the healing art. He had secured the gratitude of the Bathori family in 1575, when sent to Poland to form a party in favour of Bathori's election to the vacant throne of that country, and it was owing to his physician's well-managed intrigues, that Bathori finally succeeded in his wishes. In 1576 Stephen Bathori ascended the throne of Poland, and his brother, Christopher Bathori, was elected Prince of Transylvania in his stead. Blandrata remained in Transylvania as physician to the new prince, and it is scarcely astonishing that the renowned physician, the successful ambassador, the prudent counsellor, and wealthy landowner, should have obtained great power and influence as well over the Prince as over the country at large.

Blandrata now became the open opponent of Francis David. Either from a conscious disbelief in the opinions, or from a fear that the spread of them might weaken the cause of Unitarianism itself, he left no means untried to move David to retrace his steps. In hopes that the arguments of a man like Faustus Socinus might have some effect on him, he had him brought from Switzerland, at his own expense, to Transylvania, in 1578, and lodged him in the same house with Francis David. Here these two champions long argued, both by word and writing, the subject matter in dispute, but apparently without moving either from their previous belief. David not only remained firm, but he never ceased the open declaration of his tenets, and the pulpit of Klausenburg thundered with the obnoxious doctrine that prayer to Christ was as unscriptural as prayer to the Virgin Mary or the Saints.*

Blandrata despairing of the conversion of the bold Reformer, denounced him to the Prince as one deserving of punishment, for his opposition to the laws of the country against the propagation of new doctrines of religion. Christopher Bathori summoned a Diet to meet on the 1st of July, 1579, at Gyula Fejervar, where, in presence of the Prince, nobles, and clergy of Transylvania, David and his accusers should be heard, and the matter judged. Blandrata and his friends stood forward as the accusers. David, broken down in health, suffering under the weakness induced by a complaint of long standing—a chronic cholic—and now deprived of the use of his limbs, and almost of his tongue, by a recent attack of apoplexy, was obliged to defend himself by proxy. Allowed a seat in the presence

* Fausti Socini Senensis operum, Tom II. Irenopoli, 1656, p. 709—712.

of his judges, through the pity of the Prince, he called upon his son, the notary of Klausenburg, to conduct his defence. Far from denying the doctrines he preached, he boldly maintained their scriptural truth, and, instead of new innovations, declared them to have been long known to, and believed in, by the Unitarians of Transylvania. In spite of the efforts of his friends, a majority of the Diet pronounced his proceedings and himself deserving of punishment. Francis David was condemned to be imprisoned at the Prince's pleasure, as a religious innovator and a blasphemer of God. All other Unitarian clergyman who refused to worship Christ, were threatened with the same punishment. David was taken from Gyula Fejervar, and imprisoned in the dungeons of the Castle of Deva, where he shortly after ended his eventful life on the 15th November, 1579.*

Blandrata wished to have a man of his own way of thinking chosen as superintendant of the Unitarian Church. Demetrius Hunyadi, who had aided him in his machinations against David, was fixed upon for this purpose, but the Unitarian clergy firmly refused to elect him; and it was only by persuading the Prince to make a violent and illegal exercise of his power, that Hunyadi obtained the post, which, however, he continued to fill for the remainder of his life.

While under the influence of David, the Unitarians had given up the baptism of infants as an unscriptural custom, and the observance of the Lord's supper was likewise discontinued. Both of these ceremonies were brought back into use by the Superintendant Hunyadi. Blandrata lived long enough to see the Unitarian religion firmly established in Transylvania, according to his own views and wishes. His death took place in 1588, at Gyula Fejervar,† not in Poland, as is commonly stated. A contemporary writer observes of him, that had he agreed in opinions with David, instead of differing from him, not the latter but all those who opposed him would have suffered persecution, and been condemned as offenders against the laws, so great was his influence, so dangerous to oppose him.

As the Unitarian religion was first openly preached in Klausenburg, and a majority of its inhabitants early adopted its tenets, Klausenburg was soon considered the chief seat of the religion; the college was established there, and the Superintendants, or Bishops, as they are commonly called, chose it

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* Defensio Francisci Davidis in negotio de non invocando Jesu Christo in precibus, p. 236—283.

† Disertatio historica de duplici ingressu in Transylvaniam Georgii Blandratæ, p. 287, 288.

for their place of residence. Among the number of these Superintendants, two have established for themselves a wide spread and lasting reputation by their writings. Among the many works of Francis David, the sermons which he preached as chaplain of John Sigismund, deserve notice. He printed them at Gyula Fejervar, in the Magyar language, in 1569, with a dedication to the late King.

George Enyedi, who died in the flower of his age in 1597, rendered himself immortal by his work, entitled, '*Explicationes locorum veteris et novi Testamenti ex quibus Trinitatis dogma stabiliri solet.*' This work was published at Klausenburg, only after the author's death, in Latin, as originally written, at the expense of the Unitarian Church; but some years later, in 1619, it was translated into Magyar by the Superintendant Mathew Toroczkai.

In the beginning of the seventeenth century, religious dissensions broke out among the Unitarians themselves. Daniel Beke, a village clergyman, having been chosen Superintendant in 1636, the incumbent of Klausenburg, Mathew Szörös, (Rarius,) who had been long ambitious of filling that office, refused to acknowledge his authority, under the old and fatal plea of the introduction of innovations in doctrine. Having found supporters, he boldly denounced the Superintendant to the Prince George Rakotzi 1st, as having deviated from the Profession of Faith of 1579, particularly in those articles concerning the divinity of Christ, and his worship, which doctrines he either wished the discussion of to be avoided, or even forbad the teaching of them. This dispute having been brought before the Diet, in April, 1638, it was decided that the Prince should hold a meeting in July at Dezs, where not only Unitarians but members of the other religions should be present, and the case considered and decided by them. At the appointed time, Mathew Szörös appeared before the assembly at Dezs, and stated his accusation against Beke, who attempted to refute it by appealing to the Confession of Faith as fixed by law. The accuser, however, endeavoured to call in question the sincerity of the adherence to this Confession, when the debate was interrupted, and the whole dispute brought to a conclusion by a powerful address from John Toldalagi, an influential nobleman in the Unitarian interest, who protested, in the name of the Unitarian body, against this affair being considered as affecting the Unitarians at large, but as a mere personal quarrel between the Superintendant and the Pastor of Klausenburg. In consequence of this speech, both parties,

convinced probably that such unseemly disputes could only weaken the power and influence of the Unitarians, were induced to make peace; and to avoid the recurrence of similar scenes, an agreement (complanatio) was entered into for the more clear avowal of certain Articles of Faith. It was decided that in all Unitarian Churches, Christ should be worshipped, and his name should be invoked in prayer, though not as that of the most High God existing from all eternity, but as one receiving his power and divinity from the Father. Children were to be christened in the name of the Father, Son, and Holy Ghost. At the Lord's supper the cup was to be given into the hands of the persons communing, who should drink from it, held by themselves. Any one teaching or writing doctrine contrary to these articles, was to be summoned before the Diet, as an innovator and a disturber of the peace, who, if found guilty, should be beheaded, and his estates confiscated. *

Such are the chief articles of the famous agreement (complanatio) of Dezs. It was signed by the Prince and members of the Assembly, and was accepted by the chief men among the Unitarians, who were present on behalf of that body, as well as by the Superintendant Beke and Mathew Szörös. Such as it was then agreed on, it remains without change to the present day, the Confession of Faith of the Transylvanian Unitarians.†

The year 1653 deserves notice in the history of Unitarianism. In that year, a compilation of the laws of the country was formed and published principally by the labours of Francis Bethlen, a learned Unitarian noble, and one of the chief officers of the household of Prince George Rákotzy II. This compilation, which, under the title of '*Approbatæ Constitutiones*,' is still recognized, with some few alterations, as the text of Transylvanian law, contains a distinct recognition of Unitarianism as one of the four established religions, the others being the Catholic, Lutheran, and Calvinist; and the right of each to the free and unrestrained exercise of its worship, according to its own forms. Except these four religions, it is expressly forbidden to introduce any new sect, or even to make any change in the recognized form of faith of these, under pain of death and confiscation. The followers of each religion, however, are allowed to make such reforms

* Bod, Historia Unitariorum in Transylvania, p. 159-182.

† Dr. Rees has published this confession in his 'Racovian Catechism,' with notes and illustrations translated from the Latin. London, 1818, p. lxvii.

as they choose in the government of the Church, or in the outward forms of worship.* Nor have these laws been since altered.

It deserves mention, that the Unitarians when driven in a body out of Poland, found refuge in Transylvania. Prince Apafi offered them shelter and protection, when no other Sovereign in Europe would grant permission to these sufferers for conscience sake to settle in their dominions. The Transylvanian Unitarians received them with open arms, and offered them every assistance in their power. The greater part of them settled in Klausenburg, where for many years they had a Polish Unitarian Church, in which the service was performed in that language. Though now mixed with the rest of the population, there are still among the citizens of Klausenburg, many whose names tell of their Polish origin.

Prince Apafi was the last Magyar Prince of Transylvania. Under the rule of its native Princes, Transylvania had always been obliged to accept the protection of the Porte, not so much from love to the Sultan as from inability to resist his power. Many attempts had been made to substitute the protection of the Empire for that of the Porte, but the only result of these revolts was the pillage of the country by the Turkish hordes, and a heavier tribute to the Sultan. Leopold 1st, King of Hungary, and Emperor of Germany, at last succeeded in driving the Turks out of Transylvania, and from that time the country willingly submitted to the power of Austria. Prince Apafi died in 1690, and in the following year, Leopold having been chosen Prince, gave Transylvania her Magna Charta—the Diploma Leopoldinum. All the old laws, rights, and privileges, of the country were confirmed, and the following articles were annexed for assuring religious rights:—No change shall be made which can be injurious to the four established religions, or to the Churches, Colleges, Schools, or Parishes, of these religions. All privileges are confirmed. Property of all kind, whether bestowed by the Princes or private individuals, on Schools and Churches of any of these religions, shall remain for ever as it now is, even though it may have have originally belonged to Churches, or religious houses of another creed. To all offices of state, the privileged class (the gentry,) of these religions are equally eligible, be they Szeklers, Magyars, or Saxons.

* Approbatæ Constitutiones Regni Transylvaniæ et Partium Hungariæ eidem annexarum. Váradini 1653. Parte prima, titulo primo, Articulo ii. et iii.

By the Diploma Leopoldinum, the administration of the country was confided to a government (Gubernium; Consilium Statûs,) of twelve counsellors under the presidence of a governor, (Supremus Statûs director,) all chosen by the Diet, and confirmed by the Emperor.* In the appointment to these offices (and the same holds good for all offices to that of a Secretary of government, and a Magistrate of a county), three individuals of each religion are chosen by the Diet—or in the county, by the Quarterly County Meeting. Out of these the Emperor confirms one to the vacant office, it being understood that a fair proportion of each creed should be maintained. According to the letter of the law then the Unitarians were confirmed in their property, and entitled to a fair share of the offices of state; offices, which they had filled under the native princes of whatever faith. Under the rule, however, of the Catholic sovereigns of Austria, the Roman Catholics raised many and unjust pretensions. In the teeth of the Diploma of Leopold, they laid claim to the Cathedral Church of Klausenburg, and, although the Unitarians stoutly resisted, it was taken from them by force in 1716, and given to the Catholics. This was the commencement of a general system of spoliation, to which the Unitarians were now subjected. Throughout every part of Transylvania, they were forcibly expelled from their Churches. The land and houses with which their Schools and Churches were endowed, not only such as had been granted by the princes, but even those bestowed by charitable Unitarians, or purchased from Unitarian funds, were all taken from them. When deprived of their churches they were not allowed to build new ones, without permission from the Emperor. Their printing press at Klausenburg was closed, and they were no longer allowed to publish Unitarian books. And these grievances were rendered still more bitter, by a gradual exclusion of Unitarians from all share in government offices, even from those of the humblest grade. They continued in this state till the death of Maria Theresa. The accession of Joseph II. to the throne (1780), opened a new and better æra in the history of the Transylvanian Unitarians. He forbade the seizure of their Churches, paid them an indemnity for the loss of the Cathedral Church of Klausenburg; had them placed in offices of power and trust, and

* Sylloge tractuum aliorumque actorum publicorum historiam et argumenta benigni Diplomatis Leopoldini, resolutiones item quæ Alvinczianæ vocantur, illustrantium, Claudiopoli. 1833, p. 118, 129.

allowed them to print their Confession of Faith, and other works. It was under his auspices that the work Summa Universæ Theologiæ Christianæ Secundum Unitarios, Claudiopoli, 1787, by the Superintendant Michael Lombard de Szent Abraham, was published; a work still held in the highest esteem amongst the Transylvanians.

After the death of Joseph, most of his edicts—for in his eagerness to reform, he had neglected all constitutional forms as hindrances to the speedy execution of his philanthropic plans—were ratified by the Diet called together by Francis I., and incorporated with the laws of the country. The four established religions were again solemnly placed on a footing of equality, and their followers proclaimed free to exercise their worship as their conscience might dictate. The seizure of Churches and Church property was forbidden for ever. It was free for any one to build Churches and Schools, and endow them when and where he might please. All religious books were allowed to be printed without being subjected to the common censor of the press—but they were to be examined and approved by the respective Bishops, Superintendants, or Consistories of the religion to which they referred. Matter of an offensive character to the other creeds was forbidden.*

Under the protection of such laws, the Unitarians began to raise themselves towards the end of the eighteenth century, from the miserable position into which the persecution of preceding reigns had thrown them. They built themselves Churches, as well in the villages as towns, in place of those of which they had been deprived. In Klausenburg, where for a long time they had been obliged to worship in a common dwelling house, they purchased land and a large handsome Church, and near it a College and dwellings for the Superintendant, clergymen and professors. The Church built in 1796, and the College in 1806, are still two of the handsomest buildings in Klausenburg.

The Unitarians would scarcely have been able to make such rapid progress but for the munificent aid of one of their number, Ladislaus Suki. This man the last scion of one of the oldest noble families of Transylvania, died childless in 1792, and left the whole of his property to the Unitarians. Under Francis 1st., too the Unitarians were restored to something like a fairer share in the distribution of offices. When unjustly put back, he

* Articuli diætales, An. 1791. Claudiopoli 1793, Art. liii., lv.. lvi.

brought them forward, and protected them, and under his rule, several were placed in offices of the highest trust, so that he richly deserves the title of 'Restorer of the rights of Unitarians.'*

Under the present Emperor, the Unitarians have little to complain of, at least in comparison with former times, and every year places them more nearly on an equality with other sects.

Among the Unitarians who enjoyed the marked favour of these two sovereigns, was Paul Augustinovics, whose ancestors were banished from Poland in the seventeenth century, for their adherence to the Unitarian religion. The Emperor Francis named him Counsellor of State in 1832; and the Emperor Ferdinand in 1837, raised him to the Presidency of one of the departments of the regal government. Before his formal installation into office he died; and as, like Suki, he was unmarried, he bequeathed his whole fortune, chiefly consisting of landed property, to the Unitarian body; and it is from this source that a large part of their present income is derived.

It was not till the present century when the tide of better fortune seemed to have set in for the Transylvanian Unitarians, that they received the gratifying intelligence of the existence of their co-religionists in other lands. In 1822 a work, entitled 'Unitariorum fidei, historiæ et statûs præsentis brevis Expostio. Londini 1821,' made them first aware that Unitarianism had followers in England, and it was not till 1834 that they had any accurate information concerning their brethren of America, when a Transylvanian Unitarian, Alexander Farkas, published his travels in America.

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* It is necessary to add a word or two in explanation of the great importance attached to this share in offices. The twelve Councillors composing the government are divided into two bodies, one of which is occupied with the political administration of the country, while the other forms the highest Court of Appeal, except the throne, in judicial matters. Now, a friend at Court is no bad thing anywhere, and here, where Justice is not always quite so blind as she should be, it is often essential to the maintenance of common rights. It is quite certain that had the Unitarians been fairly represented in the government, the grievous wrongs under which they so long suffered, could never have been inflicted. It is therefore, as a means of sustaining their rights and protecting their interests, that so much stress is laid on this matter, though it is possible that a mundane desire to share in the honours and dignities, as well as in the profits of place and power, may not be altogether foreign to it. As for the merits of Francis I., I am inclined to believe he protected the Unitarians much for the sake of detaching them from the liberal opposition party in the Diet, which is chiefly formed of Protestants, and in which he succeeded for a time, though they are now again found in their natural position.—J. P.

The Unitarians in Transylvania are generally reckoned at 50,000, of whom the majority are Szeklers, the rest Magyars. Though still in much smaller numbers than they were formerly, they seem to be now gradually increasing. Many of those professing other religions do not hesitate to say that they agree with the Unitarians in their belief. The Unitarians live for the most part in villages, though there are many to be found in the towns of Keresztur, Thorda, Abrudbánya, Maros Vásárhely and Klausenburg. In the villages, to each of their churches a small elementary school is attached, in which both boys and girls are taught. Besides these they have two Gymnasiums, one in the village of Keresztur, near the town of the same name, founded in 1790; and the other at Thorda, which flourishes since the sixteenth century. Their chief college is in the capital, Klausenburg, which is still also the seat of their Superintendant. These Institutions are entirely supported from Unitarian funds, for the body enjoys no support either from the country or sovereign. Almost every church maintains its own Church and schoolmaster. The gymnasiums of Thorda and Keresztur, the professors of the college of Klausenburg, the Superintendant or Bishop, and the treasurer of the community, are paid out of the Common funds.

The affairs of each Unitarian Church are managed conjointly by the clergyman and elders of the Church. The Churches are united into Deaconries, over each of which there is a Deacon, a Notary, and two or more lay-Curators. The Clergymen, Schoolmasters, and Curators of the Deaconry, assemble at certain fixed times, under the presidence of the Deacon, for the transaction of business. The affairs of the Unitarian Community are entrusted to the General Consistory (Consistorium Supremum Unitariorium.) The members of the General Consistory are, among the clergy, the Superintendant, the Deacons, the Notaries of Deaconries, and some clergymen of distinguished merit: among the laymen; the chief Curator of the Unitarian community, the Curators of deaconries, the Curators of the Colleges and the Gymnasium, and certain of the more distinguished among the Unitarian gentry, especially such as hold office under government. As the general meetings of the Consistory are held only twice a year, smaller meetings are held more frequently, generally every Sunday after Church at Klausenburg, which are attended by such members of the general Consistory as happen to be there, and in such meetings the current business of the Deaconries, Churches, and Schools, is transacted. The Superintendant and general Curator (both if present, or either one) are the presidents, by right, of the

Consistory. The general notary, commonly one of the professors of Klausenburg, acts as Secretary to the Consistory, and though by the fulfilment of this office he obtains no right, yet he is generally considered as the successor of the Superintendant, and is almost always chosen as such. The proceedings of the weekly meetings of the Consistory, are laid before the half-yearly meetings, to be approved or disallowed, though the latter rarely occurs. Matters of great and general moment are always reserved for the general meetings. Of these two meetings one is always held in Klausenburg, the other, distinguished by the name of Synod, is held in each of the Deaconries by turn. It is only in the general Synod that the election of a Superintendant and chief Curator, or the ordination of clergymen, can take place.

The Superintendant is chosen by the members of the Consistory, and the whole body of the clergy, and any clergyman or professor, is eligible—though, as already stated, the general notary is commonly chosen. The person receiving the majority of votes is then proposed to the Emperor, who confirms the election, when the installation takes place in presence of the members of the Government. The present Superintendant of the Unitarians, Alexander Székely, was elected in 1835. The chief Curator is also chosen in the Synod, but is not confirmed by the Emperor. The present occupant of this office is Elek Daniel, a member of one of the oldest and most distinguished Szekler families.

None are eligible to the office of clergyman, professor, or schoolmaster, who has not gone through the whole course of study in the College of Klausenburg. The nomination of clergymen to the Churches, and Professors to the village school, from the students of the College, as well as the transfer of clergymen and professors from one place to another, is the duty of the Superintendant, though he is considerably restrained in the exercise of this duty by the rights of members of the Church themselves. The Professors of the College and the two Gymnasia are chosen by the Synod. The mode of election to a Professorship is this. The Professors of the College propose to the Synod, those of the students whom they consider to have shown such evidence of superior talent as fits them for the place, from which the Synod chooses one, who is then provided with funds, and sent to complete his studies in some foreign university. One of the German Universities is commonly chosen, formerly Göttingen was the favourite; but since recent events have deprived it of its fame, Berlin is

preferred. Those students who have enjoyed the advantages of study in foreign Universities, are mostly placed in the College of Klausenburg, where they teach the higher branches of science, the lower ones being taught by young men who, having finished their studies, are waiting to be appointed to some vacant cure, under the superintendence of a Professor, called Paedagogarcha. There are four Professors in Klausenburg, of whom one is always general notary, another Rector, and a third Paedagogarcha.

In each of the Gymnasiums of Thorda and Keresztur, there is a Professor, who is also director of the School; but in both, the resident clergymen are assistant professors. The lower classes are taught by youths, sent from the College of Klausenburg, who teach for two or three years, and then become clergymen.

The Unitarians are very anxious about the welfare of their schools, and the instruction of the youths placed in them. Even from the smallest village schools annual reports must be sent in to the great Consistory, which bestows praise and rewards on such teachers as have distinguished themselves by their zeal and capacity, as well as reprimands and punishes those who have neglected their duty. The consequence of this is, that those professing other religions are obliged to confess, that in proportion to their numbers, more intelligent, well-informed young men are sent out of the Unitarian schools than from any others, and, consequently, many Catholics and Calvinists avail themselves of them for the education of their children. Out of the two hundred scholars in the Unitarian Gymnasium of Thorda, no less than forty belong to other religions.

Among the Unitarian Professors, the present director of the College of Klausenburg, Professor Brassai, is the most distinguished for his scientific and literary acquirements. He has published many works in the Hungarian language, as well original as translations, and compilations from the English, but he is best known as editor of a newspaper for the diffusion of useful knowledge, which appears once a week, under the title of the Vasárnapi Ujság (Sunday News), and which enjoys great popularity.

Among the Unitarian clergymen in Transylvania, who deserve mention for their eloquence and learning, stand first—John Kriza and Anthony Koronka. Kriza is Pastor of the Church in Klausenburg, and at present supplies the vacant place of Professor of Theology in the College. He is known both as a poet and theological writer. Having been called upon by the Consistory to draw up some class book for the instruction in religion of

scholars and students, he published last year a work, entitled 'A'Keresztény vallás elemei Kérdések és feletekbenaz Unitárinsok értelme szerént,' (The elements of the Christian Religion, in questions and answers, as understood by the Unitarians). Koronka, the clergyman of Várfalva, and notary of the Deaconry of that name, is chiefly known by his work, published in 1844; entitled 'Imádságos Könyvtemplomi szükségne' (A Prayer Book for public worship). In consequence of the many impediments placed in its way, it is only of late—since the censorship has become almost harmless—that literature has begun to flourish in Transylvania. The number of writers is, therefore, few. Among the Unitarian authors, Stephen Kovács, a gentleman employed in the government, is the most distinguished. He has devoted himself to the elucidation of Transylvanian History; a subject which, from long neglect, is surrounded by great difficulties. As the facts on which that history must be founded are, for the most part, still locked up in MSS., and scattered over the country, he has begun, in conjunction with Count Joseph Kesnény, by collecting and publishing original documents of great historical importance, in the Magyar language, under the title of Erdély ország történetei tára ('Collections for Translvanian History'). Two vols. of this work have already appeared, the last in 1845. Brassai, Kriza and Kovács, are all three members of the Hungarian Academy.

The Unitarians are no longer disturbed in those rights and privileges which have so often been assured to them by the laws. They enjoy the same liberties with the other established religions, and two of the highest posts under Government are at present filled by Unitarians—that of Counsellor of State, by Michael Sala, and that of President of the Royal Table (the Supreme Court of Justice), by Elek Daniel, who is, also, Chief Curator of the Unitarian community.

[The order of church service differs but little from that of England. It commences with an introductory hymn, after which is a Canticle, in which the whole congregation joins: prayer: Canticle, standing up: sermon, followed by benediction: Canticle. The churches are mostly modern structures, plain in style, but generally with tower and belfry, and when the congregation can afford it, furnished with an organ. The pulpit and clerk's desk differ little from those in England, except in the plainness of their materials, being mostly of unpainted deal or oak. There are no pews, but open seats, on the one side for the men, and on the other for the

women. As no church is ever heated, it requires some courage to sit during a service in a winter scarcely less cold than that of Moscow; and nothing but furs and sheepskins enable one to hold out. On Sundays there is mostly service twice a day, and in some places prayers every morning soon after sun-rise.

When a vacancy occurs in an Unitarian Church, the congregation names three eligible persons for the office of pastor, from whom the bishop nominates one to the situation. There is no right of patronage (a sort of right of presentation) in the lord of the manor, as among the Calvinists. No person is eligible who has not gone through the full course of education in the College of Klausenburg, and, except in certain prescribed cases, served three years as village schoolmaster. The office of schoolmaster, therefore, must be considered as a transition one, and introductory merely to the ministry, though there are cases in which, from want of talent or knowledge, it becomes permanent. The Unitarian clergy receive no payment from the Crown now, except, in a few cases, the legal tithes. Their payment, however, is generally in kind. Every head of a family, and every householder, gives a certain fixed quantity of corn, commonly in the sheaf; in some cases a small sum of money is added from a charitable fund, and there is for the most part some glebe land, varying from two or three acres to thirty or forty. This the clergyman generally cultivates himself, and mostly with his own hands, though he can often reckon on some help from his flock during harvest time. Even the richest of the Transylvanian clergy are poor, and the poor have barely enough to find their families in a sufficiency of the plainest food. The greatest part of their clothing is spun and woven at home. The payment of the schoolmaster is commonly about half that of the clergyman. In parishes which are too poor to maintain a clergyman, a layman, under the name of Levite, performs the service. The clergyman enjoys the privileges of gentility, although of ignoble origin, but this rank does not become hereditary in his family. In common with other members of the privileged class, the clergy are free from all tolls and taxes.

The College of Klausenburg may be said to consist of two parts; the Gymnasium, where children who can read and write enter at seven years old, and continue till fifteen; and the College, where laymen continue till eighteen, and clergymen till twenty years of age. In the whole College there are four professors and eight public teachers.

These are the Professors:—John Kriza, Theology; Moses Székely, History and Moral Philosophy; Berde, Chemistry and Physics; Samuel Brassai, Mathematics and Mechanics. These Professors are paid at the rate of about £30 per annum, in addition to which they have lodging free. The Gymnasium is under the direction of one of these Professors—the Paedagogarcha, aided by eight public teachers, of whom two are for Latin, one for Magyar and German, one for Arithmetic and Geometry, one for Geography and Hungarian History, one for Drawing, one for Surgery, one for Religion. These public teachers are students, who have finished their course, and are waiting for appointment to a Church. They receive £2 per annum, and lodging from the College. In addition to this, they have generally one or more private pupils, in whose families they commonly receive their board in consideration of their services. In like manner, the more poor and meritorious among the higher students have a certain number of younger scholars assigned to them, whom it is their duty to watch over, and assist in their lessons, and from whom even a slender recompense is gladly received, to eke out their poor means.

In the Gymnasium the education is as follows:—First year: Elements of Natural History; Elements of Arithmetic (Class Book, translated from English, 'Arithmetic for Young Persons'); Writing.—Second Year: Elements of Mineralogy and Botany; Arithmetic; Magyar language; Writing and Drawing.—Third: Elements of Zoology; Arithmetic; Magyar; Latin and German phrases; Writing and Drawing.—Fourth: Latin Grammar and Exercises; German ditto ditto; Geography of Transylvania and Hungary; Elements of Geometry; Drawing.—Fifth: Latin and German; Geography of Austrian Empire; Arithmetic.—Sixth: Latin and German; Geography, Arithmetic; Writing and Drawing.—Seventh: Poetry, Latin, and German; Elements of Scientific Geometry; History of Hungary; Drawing.—Eighth: Rhetoric; Latin and German; Elements of Mathematical and Physical Geography; Antiquities; Drawing. This is the College Course:—First year: Mathematics, Statistics, Chemistry.—Second: Mathematics; Logic and Metaphysics; Physics.—Third: Physiology; Ethics; Natural Law; History.—For the Students of Divinity, two additional years of Theology. Two public examinations are held yearly. J. P.]

ANTI-TRINITARIANISM IN GENEVA.

The opinions held by the greater number of the Genevese Clergy respecting the doctrine of the Trinity, may be learnt from an essay recently published by one of their body, namely, Mons. H. Oltramare; *Instruction Evangelique sur trois Questions: Qui est Jesus Christ? Qu' est-il venu faire? Que faire pour etre sauvé? Paris and Geneva*, 1845. After the manner in which the opinions of the Anti-trinitarian section of the French Protestant Church have been set forth, there is no occasion for entering at length into an exposition of those of Geneva, because Geneva may be considered as the mother, as well as the representative, of French, no less than of Swiss Protestantism. We shall, however, give in substance the more relevant parts of our author's answer to the first of his three questions. *Who is Jesus Christ?* Mons. Oltramare enumerates the names and titles given to our Lord in the New Testament, and so frames a scriptural answer to the question. Jesus is called, He who is to come; Son of David; the King of Israel; the King of the Jews; or simply, the King, Messiah, and Christ; the Son of Man; the Son of God, or simply the Son. What he remarks on this last point, the only one which can have a direct bearing on our subject, we shall in substance present to the reader. The name of Son of God signifies, that there is between God and him to whom this name is given, a love, a tenderness, and an intimacy, similar to that which unites a father to his son and a son to his father. The physical reference of this word is very rare. The name taken in this way was given to Adam, (Luke iii, 38,) and once, perhaps, to Jesus Christ, in allusion to his miraculous birth. (Luke i. 32.) The name as ordinarily given to Jesus, has a very different application to this; denoting, that a love, a tenderness, and an intimate union exist between God and Christ. The scripture furnishes proofs of the reality of this pre-eminent union between God and his Son, so that it is with full truth that the name Son of God was given to him in a more exalted sense than to any other being. These proofs are drawn (i.) from the feeling which Jesus himself had of this union and from his own declarations; (ii.) from his miraculous power; (iii.) from his holiness; (iv.) from certain extraordinary facts in his life.

Jesus himself has not concealed this mystery, he has revealed it to us. On many occasions he has borne witness to his union with God, and of a union such as made of his Father and of himself, if we may so say, only one heart and one soul. 'My Father and I are one.' (John x. 30.) The sense of these words is rendered evident by the prayer, 'Father, keep through thine own name those whom thou hast given me, that they may be one as we are.' (John xvii. 11; see also 20-23.) The reality and truth of this union is manifested by miracles. He himself appealed to his miracles as proofs of his union with God. (John xiv. 11.) As God is a holy being, he could be united to none but a holy being. The measure of the union is found in the extent of the holiness. If then Jesus was united with God, and united in an intimate and pre-eminent manner, the life of Jesus must offer us proofs of the union, in being a holy life and the most holy of all lives. This is what we find. The holiness of his life is equal to his union with God, that is to say, it is perfect. (Heb. iv. 15; 1 John iii, 5; 2 Cor. v. 21; 1 Peter ii. 22.) Finally, this union of God and Jesus is clear and manifest in several facts in the life of the Saviour, in which God directly bore witness to the union. You see it in his miraculous birth, (Luke i. 35,) in his Baptism, (Matt. iii. 17.) especially in his resurrection, (Rom. i. 4.)

Is this love, this intimacy, this union which exist between God and Christ of such a nature that God and Jesus are one and the same Being, one and the same God? In other terms, is it unity or identity that we must declare the relation to be? The Scripture decides in favour of the former. God and Jesus are united so as to be one. One is the Father, the other is the Son; one is the true God, the other his Son, the Son of God. The union of two spiritual beings is that state in which, while each preserves his own individual personality, the two, blending their sentiments, their thoughts, and their wills together, intimately penetrate each other. This penetration, this union, may be more or less great, more or less intimate. When it is at its highest degree, at its greatest intensity, we call it unity. Unity is the perfection of union, perfect union. This is the condition in which there is nothing between the two which constrains, which trouble or disjoins. The Christian may be united to God in union or communion with Him, but the most pious Christian is never one with God, because there is in him always something that is deficient, some imperfection which causes an obstacle, troubles and separates. Christ only has

realised this unity. This unity in us may be represented as the relation in which God, not finding in man any obstacle, can communicate himself to man in all the plentitude of his spirit, of his love, of his holiness, and in which man acts purely and completely by the impulse of the Holy Spirit which operates in him, and completely makes God's will his own. There is no longer in man any difference between the consciousness he has of his own will, and the consciousness he has of the will of God: he has united his own will to that of God; he is penetrated and governed by the latter. If now such a being has for his mission to make God known, to reveal him in a supernatural manner, you see how this unity, this perfection of unity, is the absolutely necessary basis of all faithful and adequate manifestations of God; and when the extraordinary in will, in knowledge, and in power, manifests itself in him and by him in a spontaneous and personal manner, you behold in this revealer the God whom he reveals. Thus, this being is the image of God, the portrait of which God is the original. (John v. 18.) The relation then which exists between God and Christ is that of union, not identity. Identity supposes the existence of one only being. Identity is the negative of both union and unity. To say that God and Christ are one and the same, is to say that there is only one being, and to deny the existence of either God or his Son.

The Scripture sets forth the relation of union instead of that of identity, not only by designating God and his Son by different names, but also by representing Jesus as distinct from and inferior to God at all epochs of his existence: before coming into the world; 'In the beginning was the word, and the word was *with* (or near) God,' (John i. 1); the word then was another, different from God, since it was with or near him: after he dwelt among men; 'Father, forgive them, they know not what they do.' (Luke xxiii. 34.) 'O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.' (Matt. xxvi. 39.) God and Christ are then two beings; the one prays, the other is prayed to. They have two wills, between which there did not at the moment exist an entire union. The worshipper is inferior to the God whom he worships.

The author follows out this idea into many particulars. For instance, Jesus himself teaches us, that what he had of extraordinary and supernatural, his word, his knowledge, his power, he had received and still held them of God. It was God who gave them to him, so that we may say here, also, that there are two beings, the giver and the receiver, of whom

the former must be greater than the latter. (John v. 19, 20, 30; xiv, 31; 1 Cor. xv. 27, 28.) Jesus also declares that God is the only being who deserves the name,—'This is life eternal, to know thee, the only true God.' (John xvii, 3; 1 John, v, 20; 1 Cor. viii, 5, 6; 1 Cor. iii. 22; 1 Cor. xi, 3.) We thus see that God and Christ are two beings, two persons. These two are one in heart, in soul, and in will. Their quality is never manifested but in unity, that is to say, in the most perfect mutual union, based on indissoluble love. From a mistaken wish to raise the Son, some persons represent him as equal to God. If he were equal, what then but misrepresentation and hypocrisy is his entire conduct, in which both in deed and in word, in direct or in indirect instruction, in speaking to men or in praying to God, he sets himself forth as subordinate and inferior to his Father? Mons. Oltramare then passes in review the chief passages in which many Christians think the Scriptures teach that God and Jesus are one and the same being; that the relation between them is identity not unity, in order to show that these passages do not prove that for which they are alleged, and to indicate their true signification. His conclusion is: 'It seems to us to come forth clearly from the examination of these different passages, that Jesus from one end of Scripture to the other is regarded as one, but never as identical, with God, and that all these declarations only affirm and confirm all that we have said respecting the unity and non-identity of the Father and the Son.'

Confirmatory of the implication found in this analysis, are the statements made in a recent German work*. The Genevan is a national church, represented by a body designated La Venerable Compagnie des Pasteurs de l'Eglise Génévoise, which consist of thirty clerical members, who govern the University as well as the church. This venerable company has no formal confession of faith. The greater number of its members, while they hold a supernatural form of Christianity, have given up the old ecclesiastical doctrines. The ministers assume no other obligation in regard to their teachings than is involved in these words—'I swear to preach purely and fully the Word of God, as it is contained in the Holy Scriptures.'

Generally, among Swiss Protestants, the old doctrines of the creeds find few adherents among the clergy or the people. Without falling into extreme rationalism, the ministers, especially the older ministers, have

* Kirchliche Statistik von Dr. J. Wiggers; Hamburg, 1842, 2 vols, 8vo. vol. ii. 152, 6, 7.

quietly abandoned the ancient church doctrines, while the younger men educated in part at German Universities, particularly Berlin and Bonn, have brought home the views of Schleiermacher under several modifications. The native Swiss Universities, Zurich, Basle, and Bern, hold a moderate Biblical theology remote from extremes in doctrine or in speculation. The clergy are devoted more to practical than theoretical religion, with which their numerous and burdensome duties do not allow them to become familiar.

The Protestant population of Switzerland amounts to 1,292,871.

Specimens of the preaching of the Genevese established clergy may be found in the sermons of Messrs. M. Cellérier, Jun., Duby; and M. Munier, published in '*Sermons designed to be used in Families. Edited by Rev. J. R. Beard;*' also in *Sermons, Homilies, &c.. par J. I. S. Cellérier*, 1 vol. 8vo. For further information as to their opinions, see *Etude élémentaire du Symbole des Apôtres par A. L. Montandon; Conversation sur la Religion* entre un Catholique et un Protestant; par M. le pasteur L. F. Nec.

In a letter recently written to the Rev. G. Armstrong, B. A., of Bristol, by Dr. Cheneviere of Geneva, that eminent divine and excellent man remarks—'In our city the Orthodox and the Methodists give themselves much trouble in order to make the multitude see as they see; they hold frequent meetings, they bring hither ministers from foreign parts. But the mass of the population do not share their principles and their exclusiveness. The public service of the national church is very well attended; the chapels of the dissidents have scarcely more hearers than they had two years ago; though I am disposed to think that the number of those who incline to orthodoxy has rather increased,—but it is the result of great efforts, of alms given to the poor, and of the bias of some aristocratic families. I have no anxiety as to the final issue. The success of our opponents is a small affair, when we think of the immense efforts they have made in every way. M. Malan enjoys no credit; his chapel formerly frequented, is so no longer; from time to time he reminds us of his existence by some aggressive pamphlet, badly written, of which within a fortnight no one thinks but himself.'

The condition of the French Protestant Church, which is little dissimilar to the Genevese Church, is thus described by the Rev. N. Poulain, minister of the former community in the city of Havre, in a letter, under date May 27th, 1846, addressed to the Rev. G. Armstrong, of Bristol:—'I belong

to that class of Christians which they call anti-orthodox (Mr. Coquerel's 'New orthodoxy') in France;—Unitarianism in England and America. On one side I stand aloof from the German Rationalism, because, it despoils Christianity of the divine elements which constitute its strength; and on the other side, from the doctrines of pretended orthodoxy regarding the radical corruption of man, grace, the Trinity, &c.—because, in my mind, they are but human traditions, and because they serve only to keep from the Gospel many persons who would with love accept it, if they knew it in its purity and noble simplicity.

In France the liberal or tolerant party constitute the majority among the ministers, and much more so in the flocks. Our hearers, generally, entertain a strong repugnance for the exclusive or orthodox doctrines. Ministers attached to those doctrines are so well aware of this fact, that when they present themselves as candidates for a vacant pulpit they always take the masque of liberalism. It follows, that there is often a want of harmony between orthodox pastors and their congregations.

The orthodox party is divided into two classes; the first consists of men of an ardent temperament, who will not hear speak of concessions or peace, who declare, that apart from their opinions, that is apart from the old Calvinism, there is no salvation, and who employ every means for the propagation of their views. The journal entitled '*Les Archives du Christianisme*,' is their organ. The second class is composed of more moderate men, who are attached to the National church, and who, at this moment, show themselves disposed to peace and union. The orthodox have, in general, the advantage of being well organized, and to have near the government certain politicians who give them support. The liberal party has the advantage of numbers, but it does not act with the same unity; nevertheless, improvements in this respect have taken place. Our friends in the South of France form a numerous and compact mass, which with much success resists the efforts of exclusiveness.'

ENGLISH UNITARIAN WRITERS.

In the following article it is by no means proposed to give any thing approaching an *exhaustive* catalogue, aiming to comprehend *all* who have appeared before the public in the avowed character of Unitarians. Such a catalogue would of necessity include many works which are now little remembered even by the limited public to which they were originally addressed, and exercised no perceptible influence which can now be traced at the time of their first appearance. We are rather desirous to direct attention to those writers who have been at different periods in advance of their age,—whose works have survived their contemporaries and still maintain their claim to general notice and respect, —or to those who may properly be adduced as fit representatives of the state and tendencies of the public mind at their respective periods in the body to which they belong. It is highly probable, that in thus attempting to apply the principle of *selection*, we may omit some names which others would have wished to see inserted; but in the diversity of tastes and connexions this is unavoidable. We trust it will at least be acknowleged, that no name is admitted which it would have been proper to exclude. We may arrange them under the three divisions of Biblical Literature, Dogmatic and Controversial Theology, and Practical and Devotional writings.

I. Under the head of Biblical *Criticism*, in the more limited sense of that term, we have not much to cite that can be called original, though the Unitarians have never been slow to avail themselves of the researches of others in this department, many of which have been introduced to public notice in this country through their means. Mr. Emlyn was, perhaps, the first writer who gave an accurate and complete view of the critical evidence on the celebrated text of the three heavenly witnesses, (1 John v. 7.) Mr. Joseph Hallet, in his 'Notes on Scripture,' devoted considerable attention to the text of the old Testament; and it was observed that few of his conjectural emendations failed to receive support from the subsequent researches of Kennicott. In the volumes of the 'Theological Repository,' and the 'Commentaries and Essays' formerly mentioned, are many shorter pieces connected with Biblical criticism, which it would be tedious to enumerate.

Mr. Locke is deservedly distinguished as the originator of a rational

school of Scriptural interpretation, in his 'Paraphrase and Notes on St. Paul's Epistles.' In this course he was followed by Peirce, Benson and Taylor; and more recently by Mr. Belsham, in his most valuable Exposition of the same portions of the New Testament. In this connexion Barrington's 'Miscellanea Sacra,' and Lardner's 'History of the Apostles and Evangelists,' are deserving of honourable mention; and should not be overlooked even by those who may, perhaps, find the greater part of the information they afford in later writers.* A work of great merit, of a more popular cast is the 'Exposition of the Gospels and Acts,' by the late Rev. T. Kenrick, of Exeter. The translation of a considerable portion of the Old Testament, by the Rev. C. Wellbeloved, is a work of the highest value in both points of view;—wanting nothing but its continuation. As Translators of the Scriptures, many other Unitarians have distinguished themselves:—among whose contributions to this department of theological literature may be mentioned, Dodson's 'Translation of Isaiah,' Wakefield's 'New Testament,' the 'Improved Version' of the New Testament, and the more recent translations by 'a Layman,' (the late excellent and lamented Edgar Taylor,) and Mr. Samuel Sharpe.

II. In the department of Dogmatic and Controversial Theology, particularly with reference to their own distinguishing tenets, Unitarian writers, as might be expected, are very numerous; but it would be foreign to our purpose, and indeed, impracticable, to mention them all individually. The earliest collection of tracts of this description, commonly known by the title of the Old Socinian Tracts is one of the most remarkable, and has already been mentioned as having, in many respects, left little to be added by later writers. The treatises on the Atonement and Original Sin, by Dr. John Taylor of Norwich, may still be considered as standard works, in support of the particular views of these subjects maintained by their author. Dr. Priestley's contributions to this department were of course very numerous and important; but being in most cases of a controversial character, have in some measure lost the kind of interest they possessed at their first appearance, derived from the nature of the occasion, and the circumstances of his antagonists. It would, perhaps, be a service performed to the theological

* Dr. Priestley's Notes on all the books of Scripture, which occupy four volumes of Mr. Rutt's complete edition of his works, are his latest, and by no means least important contribution to the good work of diffusing religious knowledge and instruction, based upon sound and rational principle.

public, if some one competent to the task would divest the substance of these, and some other performances of a similar kind, of their occasional and temporary form, and thus present the argument in a shape which is not likely to lose its application or its interest. Some of these pieces, indeed, have an interest and a value of their own, as strikingly illustrative both of the intellectual and moral character of a distinguished man. The same may be said of some of the works of his most valued friend and associate, the excellent Theophilus Lindsey; whose Apology, with its Sequel, independently of their merit as theological treatises in their connexion with the Unitarian controversy, must ever possess a high value derived from the circumstances which gave them birth, in the estimation of every lover of Christian truth, simplicity, and godly sincerity.

Among the contributions to Unitarian theological literature of a more recent date, we have several works, the aim of which has been to present a more complete and systematic view of the Scriptural arguments upon this subject. Of this class we may point to 'Belsham's Calm Inquiry,' Carpenter's 'Unitarianism the Doctrine of the Gospel,' Yates's 'Vindication of Unitarianism,' in answer to Wardlaw, and Wilson's 'Scripture Proofs and Illustrations.' From the last writer we have another elaborate and valuable work, of a peculiar and somewhat original character, entitled 'Concessions of Trinitarians,' the object of which is to show that nearly all the Scripture passages which have been urged as proofs of the Trinity, have been formally given up by one eminent writer or another, on that side of the question; insomuch that a complete series of Unitarian expositions and arguments may be culled from the works of their opponents.

Several of the best and most successful modern defences of Unitarianism have been called forth by the incidental demands of local controversy. Of these a remarkable example occurred in the letters of Mr. Wellbeloved in reply to the visitation charges of Archdeacon Wrangham; a performance in which we will take leave to say that the Unitarian champion excelled his opponent in temper no less than in argument. But perhaps the most memorable instance of this kind took place at Liverpool in 1839, when thirteen clergymen of the established Church announced their intention to deliver weekly lectures on the different points of the Unitarian controversy. This led, of course, to the delivery of a corresponding series of lectures in reply by Messrs. Martineau, Thom and Giles, Unitarian ministers of the neighbourhood. Both series were published. We shall not enter on a comparison of their respective merits; but venture to recommend the latter

series, notwithstanding the influence of some peculiar views of the respected authors in which we do not concur, as an eloquent and satisfactory vindication of their leading principles, well adapted to promote its intended object both from the pulpit and the press. The late Rev. H. Acton, of Exeter, was in a similar manner called forth to reply from the pulpit to a series of charges against the Unitarians and their doctrines, by Dr. Bagot. The same able writer had previously done good service in the publication of 'Lectures on the dignity, office, and work of the Lord Jesus Christ.'

Nothwithstanding the successful talent displayed on these occasions, it may be doubted whether the pulpit is the most suitable place for controversy, especially when it assumes the form of personal attack and defence,—if for no other reason, because custom precludes the opponent from the privilege of immediate reply. A platform discussion has been sometimes resorted to, in which this privilege is accorded to both sides, subject to certain regulations agreed on for the preservation of order. Some of these discussions have been published; but here, also, it may be doubted whether such a form of public oral discussion is altogether the best adapted to elicit or recommend the truth. Success on such occasions, too commonly depends not so much on the possession of the truth, as on that of a peculiar kind of talent—the readiness of expression and presence of mind which fits a man for addressing a large concourse with effect—enables him to take immediate advantage of the mistakes and oversights of his adversary, and to appeal to the prejudices or the passions of his audience. Accordingly, few of the published reports of such discussions can be cited as affording a fair or complete exposition of the argument on either side.

Besides more full and elaborate treatises in defence of their peculiar views, a great variety of smaller tracts have of late years been printed and circulated by Unitarians for the same purpose. These, of course, are of various merit and value, and are too numerous to be here particularized;—we may mention, as among the most useful and best adapted to their intended object, those of the late Mr. Wright, of Wisbeach, and a series published some years since at Exeter.

We ought not entirely to pass over the labours of Anti-trinitarian writers on the Evidences of Natural and Revealed Religion. The Deistical controversy, in the early part of the last century, fell in a great measure into their hands, as the valuable writings of Foster, Chandler, Leland, Fleming, and others, will testify. The name of Lardner cannot fail to present itself in this connexion as acknowledged on all hands to be worthy

of a place in the first rank. But after him, there are few who have laboured more abundantly, or, in our opinion, more ably in this field, than Dr. Priestley. The 'Institutes,' the 'Lectures on the Evidences,' the 'Letters to a Philosophical Unbeliever,' the 'Institutions of Moses and the Hindoos compared,' and many occasional pieces bearing upon this argument, are the vouchers of our assertion. The credibility of miracles has nowhere, perhaps, been placed in a juster and more satisfactory point of view, than in the Dissertation on that subject by Dr. Price. Wakefield's 'Remarks on the Internal Evidences' is one of the best Essays on this part of the subject, and contains in a small compass many suggestions which the reflective reader may pursue with no small pleasure and advantage. Passing over many other works of merit, which it would be tedious to enumerate, we may conclude with 'Christianity Triumphant,' by Mr. Joseph Barker; a remarkable man, who in this and other useful publications has already rendered good service to the cause of rational religion, in which, we trust, he is destined long to labour with still increasing benefit and success.

The third division of practical and devotional writers might be extended to a great length, if we were to include all the sermons, or volumes of sermons, which have been published by Unitarians, or even if we were to limit ourselves to those only which, by the possession of superior merit, or by the more than ordinary impression which they produced on the class of readers for whom they were chiefly intended, attracted considerable attention, and have in some degree maintained their place in the public view. But single sermons in general, whatever may be their intrinsic merit, are proverbially ephemeral productions; and even when collected into volumes, we commonly find them remembered chiefly by those who retain a personal or hereditary interest in the author. The sermons, however, of such men as Foster, Price, James Lindsay, Cappe, Aspland, Carpenter, Belsham, and many others, will be found to bear a comparison with those of any other religious body, not only as specimens of pulpit eloquence, but as breathing the pure spirit of practical Christianity and unaffected piety. Dr. Priestley's admirable sermons on 'Habitual Devotion,' and 'On the duty of not living to ourselves,' well deserve to be brought to the recollection of those who are somewhat too apt to think of that eminent person in no other character than that of a zealous dogmatist and powerful controversial writer. In devotional poetry our writers have not been deficient; and in this view, the names of Barbauld, Sir J. E. Smith, Taylor, Johns, Bowring, Gaskell, Wreford, Wallace, and Hutton, are deserving of honourable mention.

PUBLICATIONS FROM WHICH A KNOWLEDGE OF UNITARIAN CHRISTIANITY MAY BE OBTAINED.

Acton, Lectures on the Character and Offices of Christ.
—— Reply to Bagot.
—— Exeter Tracts.
Aspland, Plea for Unitarian Dissenters.
—— Sermons on various subjects.
Beard, Historical and Artistic Illustrations of the Trinity.
—— Voices of the Church, in reply to Strauss.
—— Unitarianism exhibited in its actual condition.
—— Lectures on Owenism.
—— Collection of Sermons for Families.
—— Collection of Hymns.
Bayly's Letters to a Protestant Divine.
Belsham, Life of Lindsey.
—— Calm Inquiry into the Scripture Doctrine on the Person of Christ.
—— Review of Wilberforce's Practical View.
—— Exposition of St. Paul's Epistles.
Benson, Paraphrase and Notes on the Epistles to the Thessalonians, Timothy, Titus, and Philemon.
—— Paraphrase and Notes on the Catholic Epistles.
Bowring, Matins and Vespers.
Cappe, Critical Remarks and Dissertations.
—— (Mrs.), Life of Christ.
Carpenter, Unitarianism the Doctrine of the Gospel.
—— Reply to Magee.
—— Lectures on the Atonement.
—— Sermons on Practical Subjects.
—— Life of, by R. L. Carpenter.
Channing's Works, edited by Maclellan and Barker.
Cogan's Letters to Wilberforce on the Doctrine of Hereditary Depravity.
Farmer, On Miracles.
—— On the Demoniacs.
—— On Christ's Temptation.

Fox, Discourses on Christ and Christianity.

——————— Christian Morality.

Hincks, Review of Dr. J. P. Smith's Scripture Testimony to the Messiah.

——— Illustrations of Unitarian Christianity.

Hunter, Life of Oliver Heywood.

——— History, Opinions, and Present Legal Position of the Presbyterian Dissenters, 1834.

Hutton (Dr. J.), Omniscience the Attribute of the Father only.

Kenrick (Rev. T.), Exposition of the Historical Books of the New Testament.

Kentish (Rev. J.), Notes and Comments on Passages of Scripture.

Lardner, Letter on the Logos, Kippis's Edition, Vol. XI.

Lindsey, Apology on resigning the Vicarage of Catterick.

——— Sequel to ditto.

——— Conversations on Christian Idolatry.

——————— on the Divine Government.

Locke, Paraphrase and Notes on St. Paul's Epistles to the Galatians, Romans, Corinthians, and Ephesians.

——— Reasonableness of Christianity.

Martineau, Endeavours after the Christian Life.

Milton, Last Thoughts on the Trinity; extracted from his Treatise on Christian Doctrine.

Murch, History of the Presbyterian and General Baptist Churches in the West of England.

Peirce, Paraphrase and Notes on the Epistles to the Colossians, Philippians, and Hebrews, after the manner of Mr. Locke.

Penn, Sandy Foundation shaken.

Price and Priestley, Sermons on Practical Subjects.

Priestley, Institutes of Natural and Revealed Religion. Rutt's Edition, II.

——— Appeal to the Serious and Candid Professors of Religion. R. E. II.

——— Letters to a Philosophical Unbeliever. R. E. IV.

——— History of the Corruptions of Christianity. R. E. V.

——— History of the Christian Church. R. E. VIII. IX. X.

——— Notes on all the Books of Scripture. R. E. XI.—XIV.

——— Evidences of Revealed Religion. R. E. XV. XVI.

——— Forms of Prayer for Families and Unitarian Societies. R. E. XXI.

Repository, The Theological, in Six Volumes, edited by Dr. Priestley.

Rutt, Life of Priestley.

Simpson, Essays on the Language of Scripture.

Smith (G. V.), Letters to Dr. J. P. Smith on the Atonement.

Taylor, Paraphrase and Notes on the Epistle to the Romans, with a Key to the Apostolic Writings.

——— Scripture Doctrine of Original Sin.

Tayler (J. J. T.), Retrospect of the Religious Life of England.

Toulmin, History of the Dissenters.

Tracts, Series of, published by the Christian Tract Society.

Turner (W. jun.), Lives of Eminent Unitarians.

Unitarianism Defended: a series of Lectures by three Protestant Dissenting Ministers of Liverpool, in reply to a Course of Lectures entitled "Unitarianism Confuted," by thirteen Clergymen of the Church of England.

Wallace, Plain Statement and Scriptural Defence of Unitarianism.

Ware (Henry), Life of the Saviour.

——— On the Formation of the Christian Character.

——— Life of, by his brother, John Ware, M.D.

Wellbeloved, Translation of the Pentateuch, the Devotional and Didactic Parts of the Old Testament, with Notes and Reflections.

——————— Devotional Exercises.

——————— Letters to Archdeacon Wrangham.

Whitby, Last Thoughts.

Williams, Life of Belsham.

Wilson, Concessions of Trinitarians.

——— Scriptural Illustrations of Unitarianism.

Yates, Vindication of Unitarianism, with Sequel, in reply to Wardlaw.

A LIST OF

ANTI-TRINITARIAN CONGREGATIONS AND MINISTERS IN ENGLAND AND SCOTLAND.

*England.**

Name of Town and County.	Name by which the Chapel is known.	Name of Minister.
Ainsworth Cockey Moor, near Bolton, Lancashire		Jas. Whitehead
Alcester, Warwickshire		Thos. Warren
Allostock, (see Knutsford)		Henry Green, M.A.
Alnwick, Northumberland		James Stott, lay-preacher
Altrincham, Cheshire (see Hale)		Charles Wallace, M.A.
Ashford, Derbyshire		Robert Shenton W. Sutherland, Assistant
Ashwick, Somerset (see Shepton Mallet)		Henry Solly
Atherstone, Warwickshire		
Banbury, Oxfordshire	Old Meeting House	Henry Hunt Piper
Bath, Somerset	Trim Street C.	Robert Wallace
Battle, Sussex		George Kenrick
Belper, Derbyshire		Rees L. Lloyd
Bessel's Green, (Baptist) Kent		John Briggs
Bewdley, Worcestershire	Presbyterian C.	Evan Brooks Jones
Billingshurst, (Baptist), Sussex		
Birmingham, Warwickshire	New Meeting	John Kentish Samuel Bache
,, Domestic Mission		John G. Brooks
,, ,,	Old Meeting	Hugh Hutton, M.A.
,, ,,	New Hall Hill	M. Green and other lay-preachers
,, Domestic Mission		Thos. Bowring

* A List for Ireland may be found at p. 175; and one for Wales, at p. 209. These lists do not contain the Societies in union with Mr. Joseph Barker.

Name of Town and County.	Name by which the Chapel is known.	Name of Minister.
Blackley, Lancashire		William Harrison
Bolton, Lancashire	Bank Street C.	Franklin Baker, M.A.
Boston, Lincolnshire	Unitarian C.	James Malcolm
Bradford, Yorkshire	Chapel Lane C.	John Howard Ryland
Bradford, Wilts, (see Trowbridge)		
Bradwell, Derbyshire (see Ashford)		Robt. Shenton
Bridgewater, Somerset	Christ Church C.	Russell Lant Carpenter, B.A.
Bridport, Dorset	Unitarian C.	
Brighton, Sussex		John P. Malleson, B.A.
Bristol, Gloucester	Lewin's Mead C.	George Armstrong, B.A. William James
„ Domestic Mission		James Bayley
Bury, Lancashire		Franklin Howorth
Bury St. Edmund's, Suffolk		Henry Knott
Buxton, Derbyshire		Supplied during the summer by various ministers
Calne, Somerset		
Canterbury, (Baptist) Kent	The Blackfriars	Charles Clarke
Cawood, (Baptist), Yorkshire		Francis Clayton, lay-preacher
Chatham, (Baptist) Kent	Hamond Hill C.	J. Calrow Means
Cheltenham, Gloucester	Bayes Hill C.	Supplied by various ministers
Chester, Cheshire	Crook Lane C.	Mortimer Maurice
Chesterfield, Derbyshire	Elder Yard C.	Alfred Turner Blythe
Chichester, Sussex	Baffin's C.	John Fullagar
Chorley, Lancashire		Henry Clarke
Chowbent, „		John Harrison, Ph.D.
Cirencester, Gloucester		Frederick Horsfield
Collumpton, Devon	Unitarian C.	Matthew Lee Yeates
Colyton, „	George's Meeting H.	James Taplin
Congleton, Cheshire		William Fillingham
Coseley, near Bilston, Stafford		J. F. Manderson
Coventry, Warwick	Great Meeting	John Gordon
Cross Street, Cheshire		Supplied from Manchester
Cradley, Worcestershire	Park Lane C.	Wm. Bowen, M.A.
Cranbrook, (Baptist) Kent		Edwd. Hall
Crediton, Devon	Bowden Hill C.	
Crewkerne, Somerset	Hermitage Street	J. G. Teggin
Croft, near Warrington.		J. Grimshaw, and other lay-preachers
Dean Row, Cheshire (see Styal)		John Colston

Name of Town and County.	Name by which the Chapel is known.	Name of Minister.
Debden, Essex		Joseph Marten, lay-preacher
Deptford, (Baptist) Kent	Church Street C.	John Omer Squier
Derby, Derbyshire	Friar Gate C.	Noah Jones
Devonport, Devon		Sylvanus Gibbs, and other lay-preachers
Diss, Norfolk	Unitarian C.	Thomas Hunter
Ditchling, (Baptist) Sussex		Thomas Gilbert
Doncaster, Yorkshire		John Thomas Cooper
Dorchester, Dorset		
Dover, (Baptist) Kent	Adrian Street C.	John Lettis Short
Dudley, Worcester	Wolverhampton St.	John Palmer, B.A.
Duffield, Derbyshire		Evan Owen Jones
Dukinfield, Cheshire	Old Chapel	R. B. Aspland, M.A.
Elland, Yorkshire		Thos. Stewart
Evesham, Worcestershire	Oat Street C.	Timothy Davis
Exeter, Devon	George's Meeting	Francis Bishop Thos. Hincks, B.A.
Failsworth, near Manchester	Dob Lane C.	James Taylor
Falmouth, Flushing, Cornwall		
Filby, Norfolk, (see Yarmouth)		Henry Squire
Findern, Derbyshire		M. Whitehouse
Flagg, Derbyshire (see Ashford)		Robert Shenton
Fleet, (Baptist) Lincolnshire (see Lutton)		John Cooper
Framlingham, Suffolk		Charles Case Nutter
Frenchay, Gloucester		Samuel Walker
Gainsborough, Lincolnshire		Wm. Worsley, B.A.
Gateacre, near Liverpool,		W. Shepherd, L.L.D., Lewis Lewis, Assistant
Gee Cross, (Hyde) Cheshire		Jas. Brooks
Gloucester	Barton Street C.	Henry Davies, L.L.D.
Godalming, (Baptist) Surrey	Mead Row C.	Maxwell Davidson
Gorton, Lancashire	Dissenters' Chapel	George H. Wells, M.A.
Great Hucklow, Derbyshire (see Ashford)		Robert Shenton
Guernsey	Allez Street	Wm. Randell, lay-preacher
Gulliford, near Lympstone		Edmund Squire
Hale, Cheshire, (see Altrincham		C. Wallace, M.A.
Halifax, Yorkshire	North Gate End	W. Turner, Jun. M.A.
,, Domestic Mission		Abel Wadsworth
Hapton, Norfolk		Wm. Selby

Name of Town and County.	Name by which the Chapel is known.	Name of Minister.
Headcorn, (Baptist) Kent	. . . .	Christmas Saint
Hinckley, Leicestershire	Great Meeting . .	James Cooper
Hindley, Lancashire .	. . . .	John Ragland
Honiton, Devon .	Bridge Meeting . .	Daniel Harwood
Horncastle, Lincolnshire	. . . .	Griffith Roberts
Horsham, (Baptist) Sussex	. . . .	R. Ashdowne
Huddersfield, Yorkshire	. . . .	George Heap
Hull, „	Bowl Alley Lane . .	John Shannon
Ilkeston, Notts (see Findern)	. . . .	M. Whitehouse
Ilminster, Somerset .	Old Meeting . .	Edward Whitfield
Ipswich, Suffolk .	. . . .	Thomas Felix Thomas
Jersey, St. Lauren's Valley	. . . .	Captain Gifford
Kendal, Westmoreland	Market Place . .	Edward Hawkes, M.A.
Kenilworth, Warwickshire	. . . .	William Field
Kidderminster, Worcester	New Meeting .	Matthew Gibson
Kingswood, near Birmingham	. . . .	Thomas Evans
Kirkstead (see Horncastle)	. . . .	Griffith Roberts
Knutsford, Cheshire .	. . . .	Henry Green, M.A.
Lancaster, Lancashire .	St. Nicholas Street .	
Lea, (see Belper) ..	. . . .	Evan O. Jones Rees L. Lloyd
Leeds, Yorkshire .	Mill Hill C. . . .	Charles Wicksteed, B.A.
„ „	Call Lane C. . .	Samuel Crawford
„ „	Domestic Mission .	John Mill
Leicester, Leicestershire	Great Meeting . .	Charles Berry
Lewes, Sussex - .	West Gate C. . .	Samuel Wood, B.A.
Lincoln, Lincolnshire .	. . . .	Francis Fisher
Liverpool, Lancashire .	Paradise Street C. .	Jas. Martineau
„ „	Renshaw Street C. .	John Hamilton Thom
„ Domestic Mission	. . . .	J. Johns
„ „	Toxteth Park C. .	John Robberds, B.A.
London, Middlesex .	Little Carter Lane C.	Joseph Hutton, L.L.D.
„ „	Essex Street C. . .	Thomas Madge
„ „	Finsbury C. . .	
„ „	Hackney, N. Gravel Pit	
„ „	Half Moon Alley, Domestic Miss.	William Vidler
„ „	Hampstead . .	Thomas Sadler, Ph. D.
„ „	Little Portland Street .	Edwd. Tagart, F.S.A., F.G.S.
„ „ (Baptist)	Mill Yard, Goodman's Fields	William Henry Black
„ „	Newington Green .	Thomas Cromwell, Ph. D

Name of Town and County.	Name by which the Chapel is known.	Name of Minister.
London, Middlesex .	Spicer Street, Spitalfields .	R. K. Philp A. F. Macdonald, Assistant
„ „ (Baptist)	Worship Street C. .	Benjamin Mardon, M.A.
„ Surrey	Stamford Street (Morning)	William Hincks, F.L.S.
„ „ (Baptist)	„ . (Evening)	John Omer Squier
„ „	Brixton . . .	A. M. Walker
Loughborough, Leicestershire .	. . .	Thomas Crompton Holland
Lutton, (Baptist) near Long Sutton, Lincolnshire	. . . .	John Cooper
Lydgate, Yorkshire .	. . . .	John Owen
Lye Waste, (see Cradley)	Netherend C. .	Wm. Bowen, B.A.
Lympstone, Devon .	. . . .	Edmund Squire
Lynn, Norfolk . .	Salem Chapel .	William Mountford, M.A.
Macclesfield, Cheshire .	. . . .	
Maidstone, Kent .	. . . .	William Stevens
Manchester, Lancashire	Cross Street C. .	John Gooch Robberds Wm. Gaskell, M.A.
„ „	Upper Brook Street C. .	John James Tayler, B.A.
„ „	Strangeways C. .	John R. Beard, D.D.
„ „	Pendlebury .	T. Minniss
„ Domestic Mission	Miles-Platting .	John Layhe
Mansfield, Nottingham .	Stockwell Gate .	William Linwood
Malton, (see Welburn) Yorks.	Wheel Gate C. .	Marmaduke C. Frankland
Marshfield, Gloucestershire	. . .	James Jeffery, of Bath, lay-p.
Middlesborough, near Stockton on Tees, Durham	. . .	James M'Dowall
Monton, Lancashire .	. . .	Robert Smethurst T. E. Poynting, Assistant
Moreton Hampstead, Devon	. . .	John Smethurst
Mountsorrel (see Loughborough)	. .	T. C. Holland
Nantwich, Cheshire	. . .	
Nantwich, (Baptist) „	. . .	Thos. Hammersley
Newcastle-under-Line, Staff.	. . .	Mr. Henry Jones
Newcastle-on-Tyne, Northumb.	Hanover Square.	George Harris
Newchurch, Lancashire	. . .	John Ashworth
Newbury, Berkshire .	. . .	William Wilson
Newport, Isle of Wight, Hants	. . .	Edmund Kell, M.A.
North Shields, Northumbrlnd.	. . .	
Northampton . .	Unitarian C. .	William A. Jones, A.M.
„	Christian Church .	Henry Jerson, M.A.

Name of Town and County.	Name by which the Chapel is known.	Name of Minister.
Northiam, (Baptist) Sussex	. . .	John Edwards, lay-preacher
Norwich, Norfolk	The Octagon C.	Joseph Crompton, M.A.
Nottingham, Notts.	High Pavement	Benjamin Carpenter
Nutfield, (Baptist) Surrey	. . .	W. Beal, lay-preacher
Oakhill, (see Shepton Mallet,)	. . .	.
Oldbury, Salop.	. . .	William Mc. Kean
Oldham, Lancashire	Lord Street C.	W. S. Scholefield
Ormskirk, „	. . .	Henry Fogg
Padiham, „	. . .	J. Robinson & J. Pollard
Park Lane „	. . .	Francis Knowles
Platt, near Manchester	. . .	Wm. Whitelegge
Plymouth, Devon	Unitarian C.	William J. Odgers
Poole, Dorset	Old Meeting	Mark Rowntree
Portsmouth, Hants	High Street C.	Henry Hawkes, B.A.
„ (Baptist) „	St. Thomas Street C.	Thomas Foster
Prescott, Lancashire	. . .	G. W. Elliott
Preston, „	. . .	Joseph Ashton
Rawtenstall, Lancashire	. . .	Edmund Taylor, and other lay-preachers
Ringwood, Hampshire	. . .	Porter Orr
Ripley, Derbyshire	. . .	Evan O. Jones Rees L. Lloyd
Rivington, Lancashire	. . .	C. B. Hubbard
Rochdale, „	Blackwater C.	William Smith
„ „	Clover Street C.	J. Wilkinson, and other lay-preachers
Rolvenden, (Baptist) Kent	. . .	E. Hall, of Cranbrook
Rotherham, Yorkshire	. . .	Jacob Brettell
Royston, Hertfordshire	Unitarian C.	A. Macdonald
Saffron Walden, (Baptist) Essex	. .	John Marten
Selby, Yorkshire	. . .	George Hoade
Sheffield, Yorkshire	Upper Chapel	B. T. Stannus
Shelton, Staffordshire	. . .	J. B. Davis
Shepton Mallet, Somerset	Cowl Street C.	Henry Solly
Shildon, near Darlington	. . .	J. Johnson, and other lay-preachers
Shrewsbury, Shropshire	. . .	Richard Astley
Sidmouth, Devon	Old Meeting House	Charles William Robberds
Soham, Cambridgeshire	. . .	William Clack
Southampton, Hants	. . .	.

Name of Town and County.	Name by which the Chapel is known.	Name of Minister.
South Petherton, Somerset		
Stand, Lancashire		
Stannington, near Sheffield		Peter Wright
Stainforth, Yorkshire (see Thorne)		
Stockport, Cheshire	Unitarian Church	David Davis, B.A.
Stockton on Tees, Durham		James Mc. Dowall
Stony-Middleton, Derbyshire (see Ashford)		Robt. Shenton
Stourbridge, Worcester	High Street, (West side)	Alexander Paterson, M.A.
Styal, Cheshire, (see Dean Row).		John Colston
St. Albans, Hertfordshire		P. V. Coleman
Sunderland, Durham		John Wright
Sutton-in-Ashfield, near Mansfield (see Mansfield)		Wm. Linwood
Tamworth, Staffordshire	Cole Street C.	William Parkinson
Taunton, Somerset	Mary Street C.	R M. Montgomery
Tavistock, Devon	Abbey Chapel	J. K. Montgomery
Tenterden, Kent		Edward Talbot
Thorne, Yorkshire		J. Smith
Todmorden, Lancashire		James Taylor
Topsham, Devon	Old Meeting	J. B. Bristowe
Torquay		William Smith
Trowbridge, (Baptist) Wilts	Conigree Chapel	Samuel Martin
Wakefield, Yorkshire		Edward Higginson
Walmsley, Lancashire		William Probert
Walsall, Staffordshire		
Wareham, Dorset	Unitarian Chapel	John Cropper, M.A.
Warminster, Wilts	Old Meeting	
Warrington, Lancashire	Sankey Street C.	Philip P. Carpenter, B.A.
Warwick	High Street C.	Thomas Marshall
Welburn, (see Malton)		Marmaduke C. Frankland
Welton, near Hull		R. Jackson, of Hull, lay-pr.
Whitby, Yorkshire	Flowergate C.	Arthur Lupton, B.A.
Whitchurch, Shropshire		
Wisbeach, Cambridgeshire	Church Street C.	W. Cochrane
Wolverhampton, Staffordshire.	Snowhill C.	Stephenson Hunter
Yarmouth, Norfolk	Presbyterian C.	Henry Squire
Yaxley, near Stilton		John Chappell
Yeovil, Som. (see Crewkerne)	Vicarage Street C.	J. G. Teggin
York, Yorkshire	St. Saviour-Gate	Chas. Wellbeloved

Scotland.

Name of Place and County.	Name of Chapel.	Name and Address of Minister.
Aberdeen, Aberdeenshire	. . . .	W. Cochrane
Edinburgh,	St. Mark's . .	Richard Shaen, M.A.
Glasgow, Lanarkshire	. . . .	John Boucher
Paisley, Renfrewshire	. . . .	
Port Glasgow, near Greenock, Renfrewshire		Christopher Dunlop, and other lay-preachers
Tillicoultry, Clackmannanshr.	. . . .	Archibald Browning

MINISTERS NOT SETTLED WITH CONGREGATIONS.

Name.	Address.
Austen, Benjamin,	Smarden Kent
Bankhead, William	Malvern
Barrett, Joseph	Clapton, near London
Blundell, Stephen	Cranbrook
Bradshaw, Thomas	Dollar near Alloa, Clackmannanshire
Briggs, John A.	Bessel's Green
Bristow, Edward	Birmingham
Broadhurst, Thos.	Bath, Somerset
Buckland, George	Bennenden, Kent
Calamy, M.	Exeter
Cannon, Patrick	Isle of Man
Carr, John R., B.A.	Newcastle-on-Tyne
Chapman, Edwin,	Guildford
Cooper, T.	London
Davison, David, M.A	London
Dean, Arthur	Stand, near Manchester
Evans, William	Devonport, Devon
Forest, James, M.A.	Greenock, Scotland
Gascoigne, M. C.	Topsham
Gibson, Robert, M.A.	Bristol, Gloucestershire
Hardy, Alfred	Canterbury
Heineken, Samuel Nicholas	Sidmouth, Devon
Herford, W. H., B.A.	
Hornblower, Frederick	Birmingham
Hughes, William,	Widcomb, Isle of Wight
Hunter, Joseph, F.S.A.	London
Hutton, George	Belfast, Ireland
Johnstone, Thomas	Wakefield
Jones, D. H., L.L.D.	London
Kenrick, John, M.A.	York
Kite, William,	Dover
Lamport, William	Manchester
Lampray, John	Lincoln
Le Breton, Philip, M.A.	London

Name.	Address.
Lee, George	Kendal
Maclellan, R. E. B.	
Marshall, William,	St. John's Wood, London
Maurice, Michael	Nottinghill, near London
Mc. Kee, James Riddle	Tavistock, Devon
Meeke, J. C.	Stockton
Mitchell, Thomas	Bristol
Mitchelson, John	
Morell, John Reynell	London
Murch, Jerom	Bath
Naylor, John	Leeds
Perry, Walter C., Ph. D.	Bonn
Pine, Thomas,	Maidstone
Pound, G. C.	Dover
Rees, Thomas, L.L.D. F.S.A.	London
Simpson, Thomas	Hull
Smith, George Vance, B.A.	Manchester New College
Thomas, William,	Canterbury
Tingcombe, John	Bristol
Turner, William, Sen.	Manchester
Valentine, C. P.	Charley, near Lewes
Woods, J. C.	Stalybridge, near Dukinfield, Cheshire
Wreford, Henry W. G.	Bristol
Wreford, John Reynell, F.S.A.	Bristol
Wright, John, B.A.	York

MANCHESTER NEW COLLEGE.

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Rev. JAMES MARTINEAU—Mental and Moral Philosophy, and Political Economy.

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The Rev. JOHN GOOCH ROBBERDS, Pastoral Theology, and the Hebrew, Chaldee, and Syriac Languages.

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Rev. John Kentish, Birmingham
R. Philips, Esq., Heybridge, Staffordshire
Offley Shore, Esq.
Thomas Eyre Lee, Esq., Birmingham
Rev. Charles Berry, Leicester
Robert Heywood, Esq., Bolton
William Enfield, Esq., Nottingham
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Geo. Talbot, Jun., Esq., Kidderminster
John Grundy, Esq., Bury
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Thomas Ashton, Esq., Hyde, Cheshire
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William Fisher, Jun., Esq., Sheffield
William Hollins, Jun., Esq., Mansfield
Rev. Edward Tagart, London
William Blake, Esq., Taunton
Samuel J. Wright, Esq., Derby
Rev. Henry Green, Knutsford

GENERAL COMMITTEE.

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*S. D. Darbishire, Esq., Manchester
*Rev. R. Smethurst, Stand, near ditto
Mark Philips, Esq., M.P., The Park, ditto
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Robert Worthington, Esq., ditto
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*William Rayner Wood, Esq., ditto
Robt. Needham Philips, Esq., ditto
*Rev. R. B. Aspland, M.A., Dukinfield
Thos. H. M'Connel, Esq., Manchester
*Henry Bowman, Esq., ditto
Rev. J. Whitehead, Ainsworth, nr. Bolton
Edm. Grundy, Jun., Esq., Bridge Hall, Bury
Russell S. Taylor, Esq., Manchester

The Names marked (*) constitute the Executive Committee, with the addition of James Heywood, Esq., F.R.S., one of the Vice-Presidents.

AUDITORS.

Samuel Kay, Esq., Manchester
Samuel Alcock, Esq., Manchester

LITERARY AND SCIENTIFIC DEPARTMENT.

REGULATIONS RELATING TO ADMISSION.

No Student shall be admitted before the completion of his fifteenth year.

There shall be an Examination, on the Friday nearest to the first of October, of all Students entering with a view to graduation in the Univer-

sity of London; on which occasion they shall be required to produce Certificates of moral and orderly conduct from their previous Teachers.

They shall be examined in the following subjects:

Classics.—Two books of Xenophon;—Two books of Virgil;—One book of the Odes of Horace;—Cicero's Treatises de Senectute and de Amicitiâ.

Outlines of English History and General Geography.—To questions on these subjects, the Students shall be required to give *written* answers, in clear and correct English.

Mathematics.—The ordinary rules of Arithmetic;—Vulgar and Decimal Fractions;—Extraction of the Square Root;—Addition, Subtraction, Multiplication, and Division of Algebraical Quantities;—Arithmetical and Geometrical Progression: Simple Equations;—The First Book of Euclid.

This Examination shall be conducted by the Professors of Classics and Mathematics, in the presence of the other Professors.

The Classes of the First Year will be occupied in preparing for *Matriculation* at the University of London; those of the Second and Third Years, in preparing for the *Degree of Bachelor of Arts.*

FIRST YEAR'S CLASSES.

1. *Classics.*—The books read *in the whole course* are substantially the same as at London University College. They differ from the course of Oxford study, in making far less of Aristotle, and more of Demosthenes and the Orations of Cicero. It is impossible to specify the subjects of the Lectures in each year, as that must depend on the previous reading of the pupils. Nevertheless, in the first year, the Lectures will include the one Greek and the one Latin book announced for the yearly Examination at the University of London.
2. *Mathematics.*—Plane Geometry, Elementary Algebra, and Trigonometry.
3. *History.*—Ancient History.
4. *Mental Philosophy.*—Phenomena of the Senses; Language as the Instrument of Thought; Intellectual Powers, and the Laws of Thought.
5. *Lectures on the English Language*, including its History, Grammatical Structure, and relation to other tongues; with Exercises in English Composition.
6. *Natural Philosophy.*—The Elements of Mechanics and Hydrostatics, and of Light and Sound.
7. *French Language and Literature.*
8. *German Language and Literature.*

SECOND YEAR'S CLASSES.

1. *Classics.*—In determining the Lectures for the second year, some regard will be had to the books expected by the London University from Students who are to *matriculate with Honours*, but not so as to allow the general interests of the class to be injured.

2. *Mathematics.*—Analytical Geometry; Differential Calculus, including the Theory of Logarithms; and application of the Calculus to the Theory of Plane Curves.
3. *History.*—Modern History.
4. *Mental Philosophy.*—Logic; Principles of Demonstrative and Moral Reasoning—of the Inductive Philosophy. Emotional States; Sensible Pleasures and Pains; Appetites; Social Affections; Æsthetic, Moral, Religious Feelings; Theory of the Will. (Butler.) Written Exercises on the subjects of the Lectures.
5. *Orations in the Common Hall;* examined and corrected by one of the Professors.
6. *Natural Philosophy.*—Statics, Dynamics, Optics, Acoustics.
7. *French Language and Literature.*
8. *German Language and Literature.*

THIRD YEAR'S CLASSES.

1. *Classics.*—As far as possible, the most important of the higher Classics are read in the third year, which have not been included in the previous course. Ordinary books have hitherto been—parts of Demosthenes, Plato, or Thucydides, Æschylus or Aristophanes; sometimes of Herodotus, Sophocles, Aristotle, Pindar, or Polybius. In Latin, Tacitus, Cicero's Letters, and select Plays of Terence or Plautus, have been read. But every year, besides, those books are uniformly lectured on to this class, which the University of London may have proposed as the subjects of examination that year for the B.A. degree.
2. *Mathematics.*—Theory of Algebraical Equations; Integral Calculus, with its application to the Rectification of Curves, the Quadrature of Curves and Curved Surfaces, and the Cubature of Solids; together with the theoretical part of Dynamics.
3. *History.*—The History of Ancient and Modern Literature.
4. *Moral and Political Philosophy.*—Inquiry into the Nature, Source, and Application of the idea of Moral Obligation; with a Review of different Ethical Systems. Duties of Man, on the subject of Primary Natural Laws; as the subject of Social Relations; as the subject of Human Laws. (Paley.)
5. *Orations in the Common Hall.*
6. *Natural Philosophy.*—Mechanics; Astronomy; the Steam Engine.
7. *French Language and Literature.*
8. *German Language and Literature.*

FEES

IN THE LITERARY AND SCIENTIFIC DEPARTMENT.

For the Entire Course (exclusive of French and German) .	£21	0	0	per Session.
For Separate Departments, viz.				
1. *Classics.*				
Greek	5	5	0	per Session.
Latin	5	5	0	,,
English	2	2	0	,,
Or the whole . . . £10 10 0				

2. *Mathematics and Natural Philosophy.*

Mathematics	£8	8	0	per Session.
Natural Philosophy	3	3	0	,,
Or the whole	£10	10	0	

3. *History.*

Ancient	2	2	0	,,
Modern	2	2	0	,,
History of Literature	2	2	0	,,
Or the whole	£5	5	0	

4. *Mental and Moral Philosophy.*

Mental Philosophy	3	3	0	,,
Moral and Political Philosophy	3	3	0	,,
Or the whole	£5	5	0	

French Language and Literature.

Under-Graduates and Graduates	£2	2	0
Occasional Students	3	3	0

German Language and Literature.

Under-Graduates and Graduates	2	2	0
Occasional Students	3	3	0

THEOLOGICAL DEPARTMENT.

REGULATIONS RELATING TO ADMISSION.

In order to secure, as far as possible, the respectability of the Students for the ministry, with regard to character and literary attainments, it is a rule of this Institution, 'That no one shall be admitted as a Divinity Student, but on the recommendation of three Protestant Dissenting Ministers, residing in the neighbourhood where he lives, who shall certify, that at the commencement of his course he will have attained the full age of sixteen; that, on their personal examination, his moral character, natural endowments, and classical proficiency, are found to be such as to qualify him for becoming a Student for the Ministry; and that the profession is the object of his own voluntary choice.' It is required that he have read, in *Greek*, four Books of Homer, and three Books of the Cyropædia, or the Anabasis of Xenophon; in *Latin*, four Books of Virgil, two Books of the Odes of Horace, and Sallust's History of the Catilinarian Conspiracy and the Jugurthine War. In all these he is to be examined in any part pointed out at the time, without previous notice.—It is also required, that, besides being thoroughly acquainted with the practical Rules of Arithmetic, as usually taught in Schools, he have studied Algebra, as far as Simple Equations, and read the first two Books of Euclid, or of Legendre's Elements of Geometry. Students admitted from other academical institutions, in any other year than the first, will be required to have made classical proficiency,

proportioned to the standing which they wish to take. If they enter in the second year, their testimonials must also state, that they have been examined and found competently skilled in *Hebrew*, and have read the Book of Genesis in the original; if in the third year, the Book of Psalms. It is also required that the testimonials be in the handwriting of one of the subscribing Ministers. In the case of a Student who has previously attended the Classical and Mathematical Classes in the College, testimonials from the Classical and Mathematical Professors, to the effect that they consider him competent to enter upon the first year's course, shall be sufficient, instead of the usual testimonials to his Classical and Mathematical attainments.

It must be further understood, that, when Candidates are admitted as Divinity Students, it is under the implied obligation, on their part, that it is their bonâ fide intention, and that of their friends, that they shall go through the full College course; and that to quit the College at an earlier period, for the purpose of undertaking any congregational charge, cannot be sanctioned by the Trustees.

Applications for the admission of Divinity Students on the foundation, must be addressed to one of the Secretaries at Manchester, prior to the Examination in June.

It is requested that all applications, relating to the occasional or permanent supply of Congregations by Students, may be addressed to the Theological Professor.

The entire Course of a Divinity Student will embrace five years; of which the first three will be chiefly devoted to the Classes in the Literary and Scientific Department, enabling him, at the close of that period of his course, to take the Degree of B.A. in the University of London; and the last two will be principally devoted to Theology.

FIRST, SECOND, AND THIRD YEARS.

Hebrew Langnage; and the Evidences of Natural and Revealed Religion.

FOURTH YEAR.

1. *Hebrew, Chaldee, and Syriac Languages.*
2. *Critical and Exegetical Theology.*—i. History of the Hebrew Language. Canon of the Old Testament. History of the Writings it contains, and of the Text. Critical aids requisite for the study of the Old Testament. ii. Philology of the Old Testament. General and Special Interpretation of it.
3. *Ecclesiastical History.*—Principal forms and developments of the religious principle in the Hebrew world. History of Hebrew Monotheism. Period i. From the origin of Christianity to the age of Constantine. Period ii. From the age of Constantine to that of Charlemagne.
4. *Pastoral Theology.*—Lectures on the objects which the Student for the Christian Ministry ought especially to keep in view; on the qualifications and duties of the Preacher, and the requisites of the Pastor; with selections from the sermons, and illustrations from the lives of distinguished Christian Ministers.

FIFTH YEAR.

1. *Hebrew and Syriac Languages.*
2. *Critical and Exegetical Theology.*—i. Language of the New Testament. Canon of it. History of the Writings it contains, and of the Text. Critical aids requisite for the study of the New Testament. ii. Philology of the New Testament. General and Special Interpretation of it.
3. *Ecclesiastical History*—Period iii. From the time of Charlemagne to the Reformation. Period iv. From the Reformation to the French Revolution.
4. *Pastoral Theology.*—Continuation of the Fourth Year's Course, with Exercises in the Composition and Delivery of Sermons, and occasional employment in Village and other Preaching.

In superintending the Pulpit Exercises of the Students, the Professor of Pastoral Theology is assisted by the other Professors in the Theological Department; and a weekly religious service is conducted by one or more of the Senior Students, at which all the Divinity Students are expected to attend.

The Committee offer their services in pointing out suitable places for boarding and lodging to Students who may come from a distance; and they avail themselves of this opportunity of stating, that, in houses selected and approved by them, the expenses of residence need not exceed from £35 to £40 per Session.

Any further particulars may be had on application to either of the Secretaries.

The Session commences on the last Friday in September, and terminates the last Friday in June.

THE TWENTY-FIRST REPORT

OF THE

BRITISH AND FOREIGN

UNITARIAN ASSOCIATION;

WITH

THE PROCEEDINGS

OF

THE ANNUAL GENERAL MEETING,

HELD IN

THE CHAPEL IN ESSEX STREET, STRAND, JUNE 3, 1846.

THE RULES OF THE ASSOCIATION, LIST OF OFFICERS AND MEMBERS, CATALOGUE OF BOOKS, &c.

COMMITTEE, 1846—1847.

Mr. T. HORNBY, 31, St. Swithin's Lane, *Treasurer*. Rev. E. TAGART, Bayswater, *Hon. Secretary*.

Mr. A. S. ASPLAND, Mr. EDW. FORD, Jun. Mr. T. F. GIBSON, | Mr. JOHN T. HART, Rev. Dr. HUTTON, Rev. T. MADGE, | Mr. J. M. NEEDHAM, Mr. H. J. PRESTON, Rev. Dr. REES.

AUDITORS.

Mr. THOMAS GIBSON. Mr. J. S. NETTLEFOLD. Mr. RICHARD TAYLOR.

Mr. T. R. HORWOOD, *Resident Secretary*.

*** Communications are to be addressed to the Honorary Secretary, or to the Resident Secretary, at the Association Office, No. 31, St. Swithin's Lane, London; where Subscriptions will also be received. Attendance—Monday, Tuesday, Thursday, and Friday, from 11 until 4 o'clock.

LONDON:

PRINTED BY RICHARD AND JOHN E. TAYLOR,

RED LION COURT, FLEET STREET.

1846.

RULES OF THE ASSOCIATION.

1. The Association is formed for the promotion of the principles of Unitarian Christianity at home and abroad—the support of its worship—the diffusion of biblical, theological and literary knowledge on topics connected with it—and the maintenance of the civil rights and interests of its professors.

2. It shall be denominated "The British and Foreign Unitarian Association."

3. It shall consist of District Associations communicating with the central body and sending representatives thereto—of Congregations or Auxiliary Funds communicating in like manner—of individual Subscribers—and of Honorary Members.

I. By *District Associations* are meant any Societies already formed, or hereafter to be formed in the country, (or in London, if thought advisable,) whether of Individuals or Congregations, for whatever particular Unitarian object, and comprising more or less extent according to local convenience. They may have their own funds, and particular class of objects to be determined by themselves; but uniting themselves to the Association to the extent of appointing two Deputies, (who will in that character become Members of the Association and of all its Committees.)—contributing not less than Five Pounds annually to the General Fund—appointing one of their officers the regular official Correspondent with the General Committee—communicating yearly reports to the General Meeting of the state of Unitarianism within their respective limits—and generally, promoting the leading objects of the Association.—Such *District Associations* to be styled, according to their respective localities, "The [ ] District Association."

II. *Congregations* or Auxiliary Funds (which may either not form part of any District Association, or which may in addition thereto be desirous of being more immediately connected with the General Association, and of contributing directly to its funds,) may unite with, and send two representative Members to the General Public Meetings of the Association; such *Congregations* either to make an annual contribution to the General Fund of not less than Three Pounds, or a collection at least once in *three years* for its benefit. The Officiating Ministers of such Societies to be considered, during their continuance as such, *Honorary Members* of the Association.

III. The qualification of *Individual Members* for voting and holding offices shall be an annual subscription of not less than one Guinea, or a life donation of not less than Ten Guineas.

4. The Association shall pursue its general objects in such mode and under such divisions, as shall from time to time appear most advisable and shall be directed at its General Meetings.

5. Until otherwise resolved, the following shall be considered as the leading divisions of its objects:—

I. The promotion of Unitarian worship in Great Britain, by assisting poor Congregations, and sending out or giving assistance to Missionary Preachers.

II. The publication and distribution of books and tracts, controversial and practical—principally in a cheap and popular form.

III. The pursuit of the two last-mentioned objects (as opportunity and the means of the Association may afford) in foreign countries, and the maintenance, in the mean time, of correspondence and general co-operation.

IV. The protection and extension of the civil rights of Unitarians.

6. For the purpose of preserving the distinct prosecution of each of the above objects, and for the maintenance of the funds and property that may be, or have been, invested, bequeathed, or contributed for any of those objects specifically, or to or for any of the Societies which may unite themselves to this Association, and for the purpose also of enabling individuals, who are so disposed, to appropriate their subscriptions to any one of those objects in preference to another, separate funds and accounts shall be opened and kept for each, besides *the General Fund*, or Account of the Association; which *separate* funds shall be respectively called—

I. The Congregational and Missionary Fund (representing, uniting, and preserving the Society called "The Unitarian Fund," and as such appropriating and giving validity to all Donations and Bequests to such Society).

II. The Book and Tract Fund.

III. The Foreign Fund.

IV. The Civil Right Fund.

7. Each Member of the Association shall be at liberty either to subscribe to the *General Fund* of the Association, or to appropriate his subscription or donation to any one of the particular Funds above designated, or to apportion it among them or any of them.

8. The *General Fund* of Subscriptions and Donations, not specifically appropriated by the Donors thereof, shall be divisible and applicable among the several objects of the Association, under the direction of its Committee.

9. It shall be competent to the Association to receive and merge into itself any one or more of the Societies at present established in London, for the promotion of any particular branch of its objects, together with the existing list of subscribers, stock and property of any such Society; and in such event, such stock and property may be appropriated to the *particular fund* to which the same shall apply, and be preserved therewith, distinct from the *General Fund* of the Association.

10. All persons who shall have made Donations to any of the Societies so merged in this Association, to the amount altogether of Ten Guineas, or who shall increase their Donations to that amount, shall be considered as Life Subscribers of the Association after the union.

11. All Members of the Association, and all District and Congregational Societies united therewith, shall be entitled to recommend cases to the attention and assistance of the General Committee.

12. A house or other appropriate offices in London shall be taken for the Committee Meetings, and for the permanent carrying on of the business of the Association; at which one of its officers may, if thought advisable, constantly reside or attend.

13. At the General Annual Meeting, to be held as hereafter provided, a General Committee, consisting of nine persons, Members of the Association, shall be chosen to transact its general business for the ensuing year, four of whom present at any Meeting duly summoned shall constitute a quorum.

14. At such Annual General Meeting a *Treasurer* of the Funds of the Association shall also be chosen.

15. An *Honorary Secretary* shall also be chosen at the same meeting for the general business and objects of the Association.

16. Such Treasurer and Secretary shall form part of the Committee by virtue of their offices.

17. A *Solicitor* shall be also chosen to attend to any legal business of the Association.

18. A *Resident Secretary* shall be yearly appointed for the management and conduct of the ordinary business of the Association, under the direction of the Honorary Secretary:—such appointment to be made by the Committee, with such salary or other allowance, or remuneration out of the Funds of the Association, as shall from time to time be deemed proper and be agreed upon.

19. The Committee shall appoint such Sub-Committees for the separate conduct of the different branches of the business of the Association, as may appear to them necessary and proper.

20. Three Auditors shall be chosen at the Annual General Meeting, for the purpose of auditing the Treasurer's accounts, one of whom shall not have been Auditor for three years preceding.

21. An Annual General Meeting of the Association shall be held on the Wednesday in Whitsun-week.

22. On the Monday in that week a meeting shall be held of the *General Committee*, attended by the *Deputies* of the *District Associations*, at which meeting the Reports of such District Associations shall be received—the General Committee's Report, and any Sub-Committees' Reports that may be thought expedient, agreed upon—the accounts audited—any subjects to be brought before the Public Meeting considered—and all other general preparatory business transacted. On the Wednesday morning a Sermon shall be preached before the Association by a Minister previously appointed by the Committee, and a public collection made in aid of the Funds. Afterwards, on the same day, the *General Public Meeting* of the Members of the Association (comprising the *Individual Subscribers, Deputies of District Associations, Representatives of Congregations*, and *Honorary Members*) shall be held for receiving the Report or Reports, electing the officers, and transacting the general business of the Association.

23. Ministers preaching the Sermons at the General Meeting shall thenceforth be considered *Honorary Members* of the Association.

24. No Sermon so preached before the Society shall be printed at the expense of the Association, except upon the application of the Committee to the Preacher, on a vote at a regular meeting of the Committee.

25. The Annual Report or Reports of the Committee shall be printed every year upon or immediately after the Annual Meeting, and forwarded to the District Associations and Congregations for general circulation.

26. Every Annual Meeting shall be held in London, but should circumstances at any time render it advisable, it shall be in the discretion of a General Meeting or of the Committee, to hold any Adjourned or Special Meeting in some other principal city or town of England.

27. The Committee shall have power at any time to call a General Meeting of the Association, in their discretion. Any twelve Members shall have the same power, by requisition, in writing, to the Secretary.

28. The Committee shall appoint Local Treasurers and corresponding Agents in such places as shall appear expedient, for the promotion and regular transmission of subscriptions and information.

29. The business of the Book and Tract department shall be conducted under the following regulations:—

I. *Every Member* of the Association, and all Congregations and District Societies, shall be entitled, on application to the Resident Secretary, to purchase the books placed upon its Catalogue at prices to be fixed by the Book Sub-Committee.

II. A priced Catalogue of the Books intended for sale or distribution shall be annually provided by the Sub-Committee, under the sanction of the General Committee, and sent once a year to every member of the Association, and to every Country Society and Congregation connected with the Association.

III. Country Book Societies are invited to send their Catalogues in like manner to the Resident Secretary, and to concur in arrangements for facilitating the mutual exchange and circulation of the Books published or held by each.

IV. Any of the Sub-Committees shall have power, in furtherance of their particular objects, to make votes of Books,—such votes, if exceeding at any one time five pounds, to be sanctioned by the General Committee.

V. The Life-Subscribers of the late "Unitarian Society for promoting Christian Knowledge and the Practice of Virtue by the Distribution of Books," existing at the union with this Association, and also such of the Annual Subscribers of that Society as shall continue their subscriptions after the union, shall, in consideration of the Stock brought by them to this Association, have apportioned to them as heretofore, if claimed, an annual allotment of Books proportioned to their subscriptions, to be nominated by them from the Catalogue, such apportionment and the amount thereof to be from time to time fixed by the Book Sub-Committee.

VI. The Association shall be at liberty to receive from any persons Annual Subscriptions or Donations, in respect of which an annual apportionment of Books shall be made by the Sub-Committee, in the same manner as to the former Members of the Unitarian Book Society, under the last regulation. A Donation of ten guineas to be considered equal to an Annual Subscription of one guinea, and so in proportion. But a separate list shall be kept of these Subscribers; and they are not to be considered as Members of this Association in respect of any such Donations and Subscriptions for which they shall so take value, unless they are Members by the other qualifications of Subscribers, laid down in Rule 3.

VII. The Association shall adopt and carry into effect the Trust existing as to the Improved Version of the New Testament, under the management of the Unitarian Book Society at its union, taking on itself the powers lately possessed by the Book Society in connexion with the Trustees.

30. The Committee shall have power to appoint and admit *Honorary Members* in their discretion.

31. All Subscriptions shall be paid in advance, and be considered as falling due on the first day of January in every year.

32. No addition to or alteration in the Rules of the Association shall be made, except at a General Meeting, and after notice of the intended motion for addition or alteration, to the Committee at one of its meetings preceding.

FORM OF BEQUEST TO THE ASSOCIATION.

Also I *A. B.* do hereby give and bequeath unto *C. D.* of and *E. F.* of the sum of to be raised and paid out of my personal estate, upon trust, that they or either of them do pay the same to the Treasurer, for the time being, of a voluntary Society, commonly called or known by the name of '*The British and Foreign Unitarian Association*,' the same to be paid within months next after my decease, and to be applied to the uses and purposes of the aforesaid Association or Society.

PROCEEDINGS

OF THE

TWENTY-FIRST ANNUAL GENERAL MEETING,

Held in the Chapel in Essex Street, Strand, June 3, 1846.

J. B. ESTLIN, Esq., of Bristol, in the Chair.

The Treasurer's Accounts and the Report of the Committee having been received and approved,

The following Resolutions were passed:—

That this Meeting cordially approves the plan of appointing a travelling Agent, being an educated and accomplished minister well-acquainted with the wants and character of the Unitarian body, to visit various Churches and districts in the country, to preach and make extensively known the plan and objects of the Association, and would urge it on the Committee to take immediate and efficient steps by the offer of adequate remuneration to obtain a well-qualified individual for the office.

That this Meeting highly approves the effort to diffuse a correct knowledge of Unitarian principles among the Christian brethren in the Potteries, and would encourage further endeavours by Lectures and the diffusion of Tracts, to confirm them in their adherence to Scriptural Christianity, and in their desire to establish Societies for Christian improvement.

That it be referred to the Committee of the Association to consider whether any and what steps can be taken to secure that the Schools of the British and Foreign School Society shall be conducted upon the original fundamental and comprehensive principles of the Society without dogmatic teaching.

REPORT OF THE COMMITTEE.

1846.

The attention of your Committee, during the past year, has been assiduously devoted to a great variety of important objects coming almost entirely under that class which the old and warm friends of the Association have well entitled the "home" objects. But before entering upon the detail of their labours, it is their melancholy duty to advert in the first place to the heavy loss which they especially have sustained, in common with the Unitarian world, by the decease of the Rev. Robert Aspland, who for so many years was the able, distinguished and unwearied Secretary of this Institution. Declining health obliged him to withdraw, for the last two or three years, from our social meetings and from active labours, but he was with us in spirit to the last; and when his mortal existence terminated with the close of the last year, your Committee deemed it incumbent upon them, by every feeling of respect and grateful recollection, to place on record their deep sense of his faithful and invaluable services. The following resolution was therefore entered upon their Minutes, and transmitted to the widow and eldest son, the Rev. R. B. Aspland of Dukinfield, in testimony of sympathy with their domestic bereavement:

"The Committee of this Association cannot hold their first meeting after the decease of the Rev. Robert Aspland, without placing on record their high respect for his memory, and their deep sense of his long and faithful services in the cause, for the promotion of which they are associated. They remember with peculiar interest that he devoted himself, from earliest manhood, to the candid study of rational and scriptural religion, and to the advancement of the civil and religious liberties of his country. His presence and advice on all occasions of public importance to Protestant Dissenters, were particularly valuable from his sound knowledge of constitutional history, the clearness of his judgement, and the aptitude for business, perfected by care and experience. In conformity with his convictions of Divine Truth, he was from its first establishment a zealous friend of the Unitarian Fund, and when this fund was united with two other societies to form the British and Foreign Unitarian Association, it was in reliance upon Mr. Aspland's valuable aid as the Honorary Secretary, that his excellent friend, Mr. Edgar Taylor, drew up the statement of its plans and objects. This office was held by their departed friend, with slight intermissions, till ill-health obliged him to withdraw from the scenes of active labour. As the pastor of one of our most important Christian societies, the disinterested editor of a truly useful periodical, first the Monthly Repository, and afterwards the Christian Reformer, a trustee of our oldest Dissenting Institutions, Mr. Aspland's name is indelibly and honourably associated with the history of Presbyterian and Unitarian Dissent. But when the associates of his upright labours wish to revert to the brightest period of his public life, they will turn to the memorable repeal of the Corporation and Test Acts, as the first in that series of measures for the enlargement of religious liberty, followed by the Dissenters' Marriage Act, and the Dissenters' Chapels Act, to whose triumphant completion Mr. Aspland's talents and influence so essentially contributed."

Turning from this public and private loss to the general affairs of the Society, your Committee have the pleasure of recording several satisfactory proofs which have been afforded them during the past year of public sympathy with the plans and objects of the Society. Shortly after the publication of the last Report we received from our excellent friends, the Misses Yates of Liverpool, a donation of 20*l.*, accompanied by a letter expressing

their strong sense of the importance and usefulness of the Association. We have been also much gratified by a very interesting communication from Dr. Blest of Secunderabad in India, containing a subscription of 5*l.*, and an additional 5*l.* to be laid out in the purchase of books and tracts for his use and distribution. It was particularly gratifying on account of the favourable testimony which it bore to the characters of A. Chiniah and William Roberts, son of the late William Roberts at Secunderabad; it supplied a want which the Committee had long felt, namely, that of an intelligent English gentleman on the spot to give some account from personal knowledge of the native establishments in Madras and its neighbourhood, establishments upon which, during the life of the late William Roberts, so much money was expended. Dr. Blest expresses himself as follows:—

"Though nursed in the lap of high Calvinism, and nearly forty years in the ranks of Trinitarianism, I have for the last few years of my life been fully persuaded that the principles of Unitarian Christianity are identical with the grand truths of revelation, but though in occasional communication with Dr. Drummond of Dublin, to whose able writings and personal attention in sending me books I am under the most important obligations, I knew but very little of the British and Foreign Unitarian Association till I witnessed its delightful operations in this remote part of the world. I am therefore desirous of becoming a member of that noble Institution, and learning from Chiniah that you are Secretary to the Society, I have the pleasure to hand you the inclosed bill of exchange, 5*l.*, which I beg you will kindly receive as my donation to the Society, and appropriate the balance to the purchase of books."

Your Committee have the pleasure of announcing the decision of the Vice-Chancellor Wigram, in the case of Shrewsbury *v.* Hornby, in favour of this Association, by which an annuity of 300*l.*, expiring in 1850, is given by the will of Mr. Cooke, in trust to the Treasurer of this Society, to pay 100*l.* per annum to the Devonport Congregation, and to divide the remaining 200*l.* per annum among poor Unitarian congregations. The fund has not yet been realized, but it is fully expected that it will be in the course of a few weeks, as it is understood that all objections to the Decree have been removed.

We have received a legacy of 19*l.* from Mrs. Mary Ann Butler; and in further evidence of general sympathy with the plan and objects of the Society, it may be mentioned that shortly after the last anniversary, applications were received from the Sussex Unitarian Christian Association, through the Rev. Edward Talbot, and from the Irish Tract Society Meeting at Belfast, for deputations to be sent to their anniversary meetings; but with these invitations your Committee were unable to comply, although convinced that such personal visits would be most useful in extending the knowledge and influence of the Society. Your Honorary Secretary was engaged to visit the West of England a second time, an engagement which he fulfilled in July last, and he preached and attended a public meeting at Plymouth. A resolution was passed by the congregation at Plymouth, under the pastorship of the Rev. W. Odgers, pledging the congregation to give its best support to the Association, and the subscriptions from that Society were increased to 11*l.* 16*s.* 6*d.* per annum. At the same time your Secretary had much conversation with the respected ministers and influential gentlemen in the West with regard to the foundation of a Union of Churches and a plan of ministerial circuits; and by assurance of hearty cooperation and pecuniary support from this committee, those gentlemen were engaged to form what is now the very useful and active Western Union, under whose auspices a place of worship has been opened at Torquay in Devonshire, where divine service is regularly conducted. The Congregation at Cheltenham has also

been regularly supplied and materially benefited. The Western Christian Union has formally united itself to the British and Foreign Unitarian Association by the annual subscription of 5*l.*

Your Committee deem it right also to mention, that having taken into consideration the subject of the debt remaining upon the Chapel in Little Portland Street, of which the Rev. Edward Tagart, the respected Secretary of this Association, is minister, and the efforts making by the Congregation to pay off the debt, it was resolved—"That the sum of 50*l.* be contributed out of the funds of this Association to the above object as an expression of sympathy with the congregation, and as a token of respect and esteem for their Pastor, whose valuable services as Honorary Secretary of this Association have for some years been devoted to this Society." This Resolution having been communicated to the congregation, the following letter was received from their Treasurer, Mr. Sheppard, in reply :—

63 Brook Street, Hanover Square, 27 May, 1845.

Dear Sir,—I am requested by the Congregation of Little Portland Street Chapel to transmit to you a copy of the resolution passed at the Meeting on Sunday last, which will explain the reasons that have induced it to decline the assistance so kindly and so liberally offered. The cheque which you were so good as to send me I now inclose.

Believe me, dear Sir, yours faithfully,

Thomas Hornby, Esq. Thomas Sheppard.

Little Portland Street Chapel.

"At a General Meeting of the Subscribers of the Chapel held on the 25th May, 1845, Samuel Ridge, Esq., in the Chair.

"The resolution passed at the meeting of the General Committee of the British and Foreign Unitarian Association, on the 19th May, 1845, and the letter of the Treasurer, Mr. Hornby, to Mr. Sheppard, the Treasurer of the Chapel, inclosing a cheque for 50*l.*, having been read to the meeting, it was resoved—

"That this Congregation has received with peculiar pleasure the gratifying resolution of the Committee of the British and Foreign Unitarian Association tendering a handsome donation of 50*l.* towards the payment of the debt pressing upon this Chapel, and duly appreciates the kind feelings from which the resolution has emanated; but considering all the circumstances of their own position, and the numerous demands upon the funds of the Association in the country at large, this Congregation would beg most respectfully and gratefully to decline an assistance which they feel may be more deeply needed in other quarters.

(Signed) "Samuel Ridge, *Chairman.*"

It will be remembered by the readers of our last Report, that the plan of deputations to the country, which was attended with so much success in the visits paid by members of your Committee to the West and North of England, was to be completed by the visit of the Rev. Thomas Madge and H. J. Preston, Esq. to Birmingham and its neighbourhood, the Midland Counties. Your Committee have received from time to time many assurances of support from that neighbourhood, but there were various circumstances brought under their consideration which led them to defer to a future period the fulfilment of this part of their plan. The following Resolutions in reference to that subject were therefore passed by your Committee in October last :—

Resolved,—1. That the Committee feel it necessary to postpone the proposed deputation.

2. That the cordial thanks of this Committee are due to the Rev. Hugh Hutton and Thos. Eyre Lee, Esq., for the readiness which they have at all times evinced to co-operate with this Committee, and more especially for their willingness to welcome the proposed deputation, and to assist in carrying out the object of their visit to the utmost of their power.

3. That this Committee, having postponed sending the proposed deputation in the earnest hope of obtaining on some future and early occasion the united support of all the societies at Birmingham, trust that such postponement will be considered only as giving them a stronger claim to co-operation on the part of the Unitarians generally of that district, the want of which has been so long and so deeply felt.

At the same time, in consequence of the painful impressions which had been left upon the minds of some of our supporters by the division of opinion manifested at the last meeting on the subject of the Maynooth Grant, and upon some other public grounds and considerations, your Committee came to the following Resolution, which they hope will be approved by this meeting, and be received as a pledge of future harmony and good understanding: "That this Committee deem it desirable to record the conviction forced upon them by recent experience, of the inexpediency and danger of entertaining questions not immediately connected with the expressly defined objects of the Society."

Shortly after the last Anniversary, your Committee took into their serious consideration some subjects which were suggested to them on several occasions by various friends, whom the Deputations had the pleasure of meeting in their visits to the country; and the following points particularly engaged their attention.

The employment of a Secretary, being a Minister, to make occasional missionary excursions, and assist in the establishing of new congregations, or reviving those already in existence; to attend provincial meetings on behalf of the Association; to promote union and co-operation; and generally to make inquiries into the state of the Unitarian cause, and report to the Committee.

The encouragement of Associations of Ministers, or of individual Ministers, to missionarize in their respective districts, by providing or contributing to the expense of such efforts.

The more extensive printing and circulation of books and tracts, and the enlargement of the Society's Catalogue.

The great difficulty in the way of accomplishing the first of these objects has been to find a gentleman with qualifications fitting him for such an office, and at the same time so situated as to be open to such an offer as the Committee could make for his remuneration. But they have been in treaty with one gentleman, from whose engagement, could he have been induced to accept the office, highly useful and satisfactory results might be anticipated.

In partial pursuance of the plan, they have had much satisfaction in engaging the Rev. Thomas Cooper, in the first instance for six months, as Minister of the Old Unitarian Society at Newcastle, and to act as a missionary in the Potteries in Staffordshire among the people formerly connected with the Methodists, but now meeting as independent societies, under the name of "The Christian Brethren," chiefly through the influence of Mr. Joseph Barker's speaking and writings. The result of the first engagement was such as to induce your Committee to renew it for a further term of six months; and through Mr. Cooper's agency a very large number of Unitarian books and tracts have been distributed, and by very numerous assemblages of inquiring people the truths and evidences of simple Christianity have been heard and welcomed. From Mr. Cooper's reports the Committee have pleasure in presenting you with the following extracts.

"But it is to the Potteries that we must look for immediate and extensive usefulness; and here a most important field presents itself. The only question is, how

to cultivate it to the best advantage. Ever since I have been in the neighbourhood, I have preached every Sunday morning at Newcastle, in the afternoon at Skelton, and devoted the evening to lecturing. I have always preached four times in the course of the Sundays, and occasionally five times. With a very few exceptions, my lectures have been well attended. The last course was delivered at Hanley, and the audiences were always large and attentive. It is not for me to speak of the impression made; I leave others to report on such matters. Altogether I have lectured forty-two times, and preached regularly on the Sunday morning and afternoon. The following are the places at which I have lectured: Newcastle, Etruria, Longton, Stoke, Hanley, Tunstall, Washermall.

"There are several other places at which I might have preached and lectured, could I have found strength and time; but I have done my best, and I hope I have not laboured in vain. Besides preaching, I have paid as much attention to visiting the people as possible. On the whole, I have been very fully employed, and I can truly say the time has passed away in a most agreeable manner. If things remain as they were at Newcastle when I arrived in April last, a considerable impetus has been given to our just and righteous cause in the Potteries. The Christian Brethren and I now completely understand each other: indeed, from the first we were able and willing to co-operate heartily and pleasantly. I preached amongst them the first Sunday I arrived, and continued my humble services in their places of worship till the last day of my engagement. In principle they are complete Unitarians, and they are now not ashamed or afraid of the name, though they prefer the title of Christian, or Christian Brethren. Their numbers are very considerable: they are scattered through the whole Pottery district, as well as in many of the neighbouring villages. They are objects of universal dislike to the orthodox, by whom they are everywhere spoken against. Their influence however is feared, and not a few of their opponents begin to discover that it is not quite so safe as formerly to deal in mere reproach and calumny.

"An idea prevails that the Christian Brethren are sadly deficient in devotional exercises, and even in a devotional spirit; but this is an entire mistake, at least as far as my experience goes. There are, it is true, a few individuals amongst them who do not practise public social worship, but *they* constitute the exception and not the rule. The great body are decided advocates of singing and prayer, so that I have never yet been in a place where I had the slightest difficulty on this head. They also attend to the celebration of the Lord's Supper, and some of them keep up their class meetings for the inculcation of practical religion. They are anything but a mere debating people, and as their minds are quite made up as to the truth of the Unitarian doctrine, nine-tenths of them prefer practical to doctrinal preaching. It is with a view to others, rather than themselves, that lectures are delivered. In self-defence they are often obliged to take steps which, as a matter of taste and inclination, they would much rather avoid.

"Mr. Fillingham either has, or will furnish you with a report of the lectures I was called upon to deliver at Congleton, so that I need not say another word upon this subject. Knowing, as you do, the importance I attach to an extensive circulation of tracts, you will be prepared to believe that I have not been inattentive to this part of my duty. The great thing to be done is to make our views known, and to undeceive the millions who for so many ages have been kept in darkness by the misnamed orthodox. And I know of no way so obvious, so easy and so effectual as by the circulation of tracts. Lectures and sermons are helps, and in common cases may be left to produce their own influence; but to correct the errors of the multitude, and to call their attention to what we believe to be the truth, we must do something more than preach. We want the means of carrying the Unitarian doctrine into the manufactory, into the houses of the rich as well as the poor, and if you will give us plenty of tracts we shall have these means. We have a *reading* population, and if they are not supplied with our publications, they will be supplied with those which are written to warn the masses of the people against us as infidels, and enemies of true religion.

"I have also paid attention to the establishment of libraries for the use of the Sunday schools in the different places where we have them formed, and I have succeeded in four places, viz. Tunstall, Longton, Etruria and Stoke. I began by fur-

nishing a few books to begin with, the cost of which I met out of the money voted by your Committee for incidental expenses. In mentioning the Sunday schools, I cannot help saying a few words in praise of the one which is established at Stoke. The number of scholars amounts to rather above 170, and the library has about 160 volumes. The school is well looked after, and it does the superintendent infinite credit. The other schools are doing well, but they have not the same means as at Stoke."

In further reference to the condition of the Potteries, your Committee have had the pleasure of receiving a communication addressed to the Secretary from Mr. Henry Jones, of Cobridge in Staffordshire, which they cannot do otherwise than lay before their Subscribers in support and corroboration of Mr. Cooper's statements, and as a striking evidence of the interesting field of observation and attention which is opened to them in that neighbourhood :—

Cobridge, Staffordshire Potteries, May 7, 1846.

Reverend Sir,—I have been deputed to convey to you the accompanying resolution, passed at a Meeting of the Unitarian Congregation at Newcastle, and in doing so, perhaps I may be allowed to state a little more in particular what are the views and feelings of the Unitarians in that place in reference to the plan therein proposed. From the reports of Mr. Cooper you will have gained full accounts of the "Barkerite people." His mission amongst them has doubtless been productive of good; there are now in this district numbers whose minds are fully made up that the popular are not the scriptural views of religion, and who need only to have the pure and simple truths of Christianity presented to them in the right way to ensure their reception with admiration and love. I am fully persuaded that there is the material for the formation of a numerous and respectable Unitarian Society: the present is an important crisis, and I cannot help at the same time feeling that on the friends of Unitarian Christianity a degree of responsibility rests to turn it to a right account. Everything will now depend upon the *judicious* employment of right means, for there is amongst this people, notwithstanding their fancied freedom and boasted liberality, no small degree of pride and prejudice, and they are sadly the slaves of party; their disapproval of public worship, and adoption of the antinomian notion of praying only with the elect, has operated much against them; and their opposition to what they term the hired ministry is much to be regretted, though it is not difficult to make large allowances for these feelings, when we consider the specimens they have had amongst their former connections. I am happy to perceive, from the intercourse I have had with them, that by a quiet and almost imperceptible process these prejudices are gradually wearing away, and it has appeared to me that nothing would so much tend to remove them, as the introducing into their churches some of our neighbouring Unitarian ministers, who would present our views in such a light as to engage their affections, and who would at the same time disabuse their minds of the horror of being priest-ridden, by exhibiting the true character of the Christian preacher and pastor. At the expiration of Mr. Cooper's mission I suggested this plan, which met at once with the hearty concurrence of the few friends who form the Newcastle Congregation, and the resolution was then passed of which I now send the copy. Mr. Hutton of Birmingham was the first to visit us the middle of last month; he preached three times amongst the Christian Brethren, and the result of his visit was in the highest degree satisfactory. Mr. F. Howorth of Bury has engaged to come on the 18th and spend four evenings with us: from his visit we are anticipating much good: he is already known in this neighbourhood as a temperance advocate. We are desirous that these services should be obtained at least once a month, but with *our unassisted* resources this cannot be accomplished, as we calculate the expenses of each visit to be about 2*l.* 10*s.* It may be sometimes necessary, in addition to the expenses of travelling, to have bills printed, and in order too that the expenses should come within this sum, our range of distance is necessarily circumscribed, else might we not avail ourselves of your own services? a visit from yourself would afford great pleasure both to the Unitarian friends and "Christian Brethren." You would I am sure be much interested in the people and would do them good, and you would then be enabled to form your own judgement as to

afford advice in future arrangements. Mr. Noah Jones of Derby (my brother) will visit us in June; may we hope to see you at any time subsequent to that? I think it is still desirable that a supply of tracts should be kept up; notwithstanding the large number already granted, a few good tracts judiciously circulated will be of use; should a grant be made, I should be glad to have an opportunity of suggesting the character of the tracts that appear to be most wanted.

What I have written will, I fear, be considered an incoherent account, but if it is wished, I will endeavour to obtain and supply you with more particular statements, though I am forgetting that you already have every particular in the reports of Mr. Cooper. I shall be happy to receive a reply at your earliest convenience, and beg to remain,

Dear sir, with great respect, very truly yours,

The Rev. E. Tagart, London. HENRY JONES.

[*Copy.*]

At a Meeting of the Congregation assembled in the Unitarian Chapel, Newcastle, on Sunday, April 12, 1846, F. Wedgwood, Esq. in the Chair,

It was Resolved,—That it is the opinion of this Meeting that it is desirable to obtain the occasional services of neighbouring Unitarian Ministers to do duty at Newcastle on the Sunday morning, and to preach amongst the Christian Brethren in the Potteries; and that a subscription be entered into for the purpose of defraying the expenses attendant on this place: and that the British and Foreign Unitarian Association be applied to for a grant in aid of this fund.

That Mr. H. Jones be requested to make such application, and to be the correspondent in soliciting the services of Ministers.

Subscriptions for the current year (commencing April 1st)—

Mrs. Morgan	5	0	0
Mr. F. Wedgwood	6	0	0
Mr. M. Hargreaves.....	3	0	0

Mr. H. Jones will receive the Ministers. Signed, F. W.

Your Committee have also consulted the Rev. H. Hutton of Birmingham on the same subject, since his visit to the district, who thus expresses himself:—

"For a calm and unexaggerated statement of the present state and prospects of our cause in the Potteries, and of the sort of men and discourses that are there wanted to carry it forward, I can recommend the Committee with confidence to Mr. Henry Jones, Cobridge, near Newcastle-under-Lyne, who I doubt not would be glad to give them all necessary information. It was on his invitation that I visited the Potteries; I was his guest, and I was guided solely by his statements and advice in all that I did, and I have every reason to rejoice that I had so cool and judicious an adviser when entering upon a field so entirely new to me."

Upon the whole it is evident that a wide field of usefulness is opened for an intelligent and powerful agent of our cause in the district of the Potteries, if one can be found, and at any rate for the employment of such instruments and such means of exertion as we can command. Your Committee have had great pleasure in passing a resolution of thanks to Mr. Cooper for the zeal and fidelity with which he fulfilled his engagement, in which their subscribers they have no doubt will cordially agree.

Among other interesting movements which have characterized the past year, your Committee refer with unmixed pleasure to the establishment of a respectable and influential Society at Huddersfield, now under the ministration of the Rev. G. Heap, formerly of Lydgate. To this Society your Committee have this year voted a sum of 30*l.* on account of the first great outlay in fitting up a commodious room as a Chapel for divine service, and they have also engaged to give 25*l.* for three years, the Congregation agreeing to raise 75*l.* among themselves towards this important object. Through Mr. Hornblower, one of the Society, they have received an expression

of thanks on the part of the Congregation at Huddersfield for the aid which has been afforded them, and they cannot forbear quoting from a private letter the interesting account of the first opening of the Chapel. It is addressed to the Rev. E. Kell, of Newport, Isle of Wight, to whose stimulating energies and exertions the establishment of the Society at Huddersfield is mainly owing.

Huddersfield, Monday, 6th April.

My dear E.—I am sure you will be wishing to hear from some one an account of the opening day and the consecration of our little Chapel; for why should we not give it this title, as it is there we meet to praise our great Creator, and from thence we hope to return with our minds elevated and purified, more fitted for the daily combat of the Christian life? What a blessed consummation of our hopes! my heart rises in thankfulness still, as I think that we have at last gained our point. Whenever I have seen my own children by the side of dear ——, and felt that we had no prospect of raising a place of worship for them, I have been sick at heart, and fits of depression have mingled in my daily cup. It has indeed been a severe trial to us all, this want of spiritual food; now I am determined, as well as the rest of the circle who see the importance of this step, to persevere, and in every possible way encourage and help our good Minister in the task he has undertaken; he will have at times discouragements, and we will give him our help and advice; already has he felt the bigotry of the place; perhaps rather prematurely he offered to teach or rather offered his services at the mechanics, and the committee met and refused him, because they feared it would injure the subscriptions if known there was Unitarian influence in the Institution: persecution and unkindness will however only unite us more closely in a common bond. But now let me begin to say something of the day, which, as regarded weather, was most unpropitious,—snow and rain all day long; happily we could have a car, a stand having been lately established: notwithstanding the unceasing rain our room was full; a dozen perhaps of the Christian Brethren came, and some others doubtless from curiosity, for it was known everywhere that we were beginning. Mr. H—— gave us a very suitable and simple discourse on love to God and man, after a few preliminary remarks as to why we had set apart this place to ourselves; his hymns too were well chosen, and the service was altogether most gratifying and touched a chord in many a heart there assembled. I had stifled my own emotions at first, but in the second hymn I could no longer repress the burning tears, and grasping her hand I heard her voice too falter, and knew that she had difficulty to keep her place. Never, dearest E——, did I experience more heartfelt joy than on this occasion; and when after service I mingled my thanks with hers that he had acceded to our wishes, he said very kindly, I am quite repaid, you will now be satisfied for yourselves and your children, and I am happier in knowing that your best wishes are gratified. In the evening we had a beautiful sermon from Mr. Wicksteed, on the necessity man had always felt for a religion, and showed how in all times and amongst all people man's spiritual wants were deeply felt; then he gave us a beautiful quotation from Channing, and then, without the slightest tone of uncharitableness, he addressed those whom he supposed came from curiosity to know what this doctrine was, so much spoken against; he told them what Unitarianism was, and how Unitarians regarded the popular creeds, winding up beautifully by exhorting us to fight the good fight of faith and to persevere in our work, and recommending our pastor to all our sympathy and to do all in the spirit of christian love and tolerance.

A. P——.

Clare Hill, Huddersfield, Monday, April 6th.

Dearest E.—Knowing how deeply you are interested in our movements here, I cannot forbear sending you a few lines of the day that will long be remembered with the deepest interest by all our little band; it was a day of intense feeling and heartfelt gratitude and rejoicing that at length we had a place wherein to assemble and unite in public adoration, and I trust drink in living waters from the fountain of truth. I felt the only temporal wish I had ungratified was then accomplished; and when for the first time I heard our good pastor address us from his pulpit and saw all the little arrangements completed, I felt it was no dream but a blessed

reality, that now the longed-for object was attained, and a feeling of solemn determination and responsibility and intense thankfulness possessed my soul, which I pray may not be soon dispelled. Mr. H—— spoke a few words previous to giving out the first hymn, which was "Ye nations round, &c.," which were very appropriate, and indeed the whole service was full of earnestness, feeling and most appropriate; his text was "Hear, O Israel," to the middle of 30th verse; he spoke of our views of God as ennobling and elevating, without contrasting them strongly with those who differ; the same of our views of Christ, and wound up with a beautiful extract from Channing's sermon at the dedication of the second congregational church at New York, beginning with "We have erected this church amidst our homes as a remembrancer of God," and a beautiful conclusion it formed to his earnest, excellent and appropriate discourse. We had the room nearly full, though the morning or rather day was about one of the most soaking, both under foot and over head, that we have had since Christmas; the snow that had fallen considerably the previous day was melting, while it poured down in torrents without intermission all day, and is so at this present moment. We expected many persons from Halifax, Leeds, Lydgate, and at each of the three houses provided accordingly, but of course only few came to the Chapel, except an omnibus full from Halifax, who all had friends in the town. Mr. Wicksteed was to preach for us in the evening, but was obliged to supply his own pulpit in the morning, one of the Mr. B——'s drove him over in a open gig, and he came in about five o'clock after a terrible drive in the rain. Our room, which will hold about 150, was crammed in the evening, we had borrowed forms besides our own, but the aisle up the centre of the room also contained standers. His text was from Jude, ch. i. ver. 3, on the duty of contending for the faith.

Another interesting effort has been made at Southampton, where a small but zealous society exists, and a room has recently been opened for Unitarian worship, the expense of which, 15*l.* a year, your Committee has guaranteed. The Reverend Edwin Chapman of Guildford commenced the services and has been engaged in delivering a course of lectures illustrative of Unitarian Christianity. He has favoured us with the following observations on the condition and prospects of this movement at Southampton.

"I was at Southampton on four Sundays, but was not able to spend the period between my two Sundays in that town as I should have liked to do, so that I am the less able to form an opinion of the place as a Unitarian station. This I can say, that the few Unitarians there appear to me to be zealous, united, persevering and devout. They have felt the privation of worship in which they can heartily join, and therefore prize it the more, now that it is restored to them. I believe there is the nucleus of a congregation animated by a right spirit. From what I learned in conversation, the population of the town affords large opportunities for exertion and good prospects of success to a missionary of 'Truth, Freedom, Charity'—to one who shall preach our faith more in its positive relation to all the best interests of humanity than in its opposition to popular errors. There are numbers of the more respectable mechanics and small tradesmen who want a form of religion on which they may lay rigorous hold, and satisfy their minds, tired of the hard logical array of doctrines called orthodox, but which revolt their deep-seated feelings of piety, and their high conceptions of the All-Good.

"I am repeating what I heard, for I had no opportunities of observation; but I have no reason to doubt the accuracy of the views laid before me. They appear to be founded on a large knowledge of Southampton, and to be guided by an earnest desire to know the truth for the sake of knowing how to be useful.

"My impression is, that no great sudden advance will be made at Southampton, but that a continued, steady and judicious effort should be made there. Again, I would remark, as I have done in a former communication, that there is a population of between 30,000 and 40,000."

Your Committee have also been much interested in the noble effort made by Captain Gifford and his sister to establish an Unitarian Society at Saint Helier in Jersey. They have paid the Reverend Hugh Hutton's and the

Rev. B. Mardon's travelling expenses to the Channel Islands as Agents and Missionaries in your cause. They are happy to announce that Captain Gifford, after encountering a host of untoward circumstances and painful disappointments on the part of his first coadjutors, has obtained entire and sole possession of the Chapel, which has been opened for divine worship on Unitarian principles; and they beg to take the account of the Rev. Thomas Cromwell, the last visitor and preacher of our faith at Saint Helier, as giving a faithful aud conscientious picture of the state and prospects of the infant church.

14 Albion Terrace, Canonbury, May 15, 1846.

My dear Sir,—Though, from circumstances into which I need not enter, my report of my late visit to the Channel Islands must wear at most a semi-official character, I deem it right that, as the organ of the British and Foreign Unitarian Association, you should receive some account of proceedings having for their first object to promote the Unitarian cause. Arriving in Jersey, I found the Chapel closed, the lease of which was so lately purchased by the excellent Captain Gifford of the Royal Navy, who hoped to establish therein the pure worship of the One God. A series of most untoward events—for nothing connected with which the Captain was blameable, unless it were for too readily reposing confidence in the integrity of some parties and the discretion of others—has produced this much-to-be-deplored result. The legal difficulties arising out of the undertaking at its outset are, however, it is hoped, on the point of being surmounted: and as Captain Gifford and his sister, Miss Juliana Gifford, are willing to contribute between them 80*l.* per annum—50*l.* towards the salary of a Minister, and 30*l.* for Chapel-rent and expenses attending the celebration of divine worship—I do trust that the chief wish of these worthy persons' hearts will not be frustrated, but that a minister will be settled in Jersey, the additional yearly sum required for whose support will be supplied from some other sources. I cannot but think that a resident population of 15,000 British, with the temporary influx of Unitarian families throughout the year, would furnish a sufficient congregation, if a suitable Minister were located there. The Chapel itself is a neat and appropriate building, capable of seating 250 persons, and is by no means ill-situated: it has an organ, gas-lights, &c., with ground attached on which a Sunday-school might be easily erected. With reference to which last particular, I may notice that Captain and Miss Gifford, although no worship is now performed in the building, come regularly to town on the Sabbath mornings, from their residence nearly three miles distant, in order to instruct a small number of Sunday-scholars, who were much more numerous during the time of the services, and would be so again, there can be no doubt, if they were resumed. And though the congregation which commenced here is now nearly broken up by the closing of their place of worship—some having taken seats elsewhere, and others having left the island—I do not hesitate to express my opinion that there is a *field* for Unitarianism in Jersey, which would bear fruit on being prudently cultivated. Although, at the five services for which the Chapel, while I was there, was re-opened, I was cautioned not to expect so many as a dozen hearers, the actual numbers ranged from about thirty (reckoning adults only) on the first occasion, to exceeding fifty on the last: and I have been informed by Captain Gifford since my return, that many came on the Sunday after I quitted, and expressed much regret at finding the worship once more suspended. I feel bound to add, that though, by advice of my esteemed friend and predecessor (as Visiting Minister) in the Island, the Rev. B. Mardon, I delivered gratuitously, in a public room in the town, on weekday evenings, my three lectures on "British Antiquities," which are accompanied by numerous drawings, to audiences increasing from seventy or eighty to nearly 200 persons, I have no reason to think that the attendance upon those lectures contributed, unless in a very slight degree, to swell that upon the Chapel services.

The position of Unitarianism in Guernsey is different in several respects to that just described, yet was not to myself less interesting. There, as you are, I believe, aware, a little band of worshipers upon our principles meets on Sundays in a school-room in Allez Street, St. Peter's Port, belonging to Mr. W. Randall, who ordinarily

conducts the services. The whole congregation, I was given to understand, seldom doubles the number of the rather large family of this exemplary man, who is respected by all ranks and classes of his fellow-townsmen. The chief reasons for so small an attendance appear to be that Mr. Randall, being engaged in trade, cannot give the requisite time to his preparations for those sabbath duties he has imposed upon himself, and that, on the ground of his being a layman, Unitarian families in the neighbourhood absent themselves. The last-mentioned persons, beyond a doubt, would attend the services of a regular minister, and more especially if he officiated in a *chapel*. And, unquestionably, it is exceedingly desirable that a minister and chapel be provided for this station—*how*, at present, is the point of difficulty. Yet many circumstances of encouragement exist here. A *beginning* has been in operation for a number of years, through the persevering and most praiseworthy exertions of the brethren who meet in Allez Street; and it is one favourable consequence of their exertions, and of the high moral character of those most prominently engaged in them, that Unitarianism is better known and appreciated at St. Peter's Port than in numerous places very similarly situated in other respects. These facts, perhaps, best explain that of the rapidly augmenting number of the hearers of the three discourses I delivered in the school-room in Allez Street. The first, on a week-day evening, was listened to with marked attention by about fifty persons; the second, on the following Sunday morning, by not less than seventy; the third, on the evening of the same day, by at least 100 within the room, besides auditors in the vestibule and outside the door. I am led to conclude, therefore, that Unitarianism would flourish in Guernsey, if only the ordinary means for its establishment were provided; and I need hardly speak of such a consummation as devoutly to be wished by all who desire the spread of pure Christianity.

I remain, my dear Sir, most sincerely yours,

Rev. E. Tagart, THOMAS CROMWELL.

Secretary to the British and Foreign Unitarian Association, &c.

Besides these grants, your Committee have voted 40*l.*, in addition to 40*l.* given in a previous year, to the Congregation at Yarmouth for the completion of their Chapel and to free it from debt. They feel that so large a sum for one Society is very disproportionate to the entire amount at their disposal, but they were particularly anxious to prevent, in this case, those appeals to individuals which in the metropolis were becoming far too numerous and inconvenient. Your Committee voted 30*l.*, conditionally, in the first instance, to the Society at Glasgow, now under the pastoral care of the Rev. W. Boucher, which they afterwards increased to 50*l.*, with a view to assist efficiently in paying off the debt. They have also granted 5*l.*, on application of the Rev. C. Wicksteed, to assist in the support of the worthy Unitarian teachers of Padiham, Messrs. Pollard and Robinson; 5*l.* towards repair of the Chapel at Framlingham, under the pastoral care of Rev. Mr. Nutter; 10*l.* towards the support of the Congregation at Billingshurst, on application of the Rev. E. Chapman; 10*l.* to the Congregation at Chesterfield toward the expenses of a new school-room; 25*l.* towards the rebuilding of the Chapel at Swansea, under the care of the Rev. Mr. Brock; 10*l.* towards the repair of Chapel at Trowbridge, under the care of the Rev. Mr. Martin; 10*l.* towards the support of a minister at Poole; 10*l.* towards the expenses of a course of lectures at Yarmouth; 20*l.* to Lynn, on condition that the full sum for liquidating the debt be raised, a condition since complied with; 20*l.* towards the support of an approved minister at Battle; 5*l.* towards the expense of a gallery at Newington Green Chapel; 5*l.* to Mr. Squire of Lympston in Devonshire, for his exertions in that neighbourhood, as advised by Mr. L. Yeates of Collumpton; 5*l.* to the Rev. John Chappell of Yaxley, accompanied with recommendations to him to inquire into the state of the Trust connected with his Chapel; 10*l.* to the care of Mr. Henry Jones of Cobridge, Staffordshire, towards the expenses of ministers to lecture

in the Potteries; 25*l.* to the Congregation at Montreal; 10*l.* to the Congregation at Aberdeen.

With some extracts from the letters of Mr. Cordner and Mr. Hedge of Montreal, and Mr. Patterson of Aberdeen, your Committee would conclude this portion of their report.

Montreal, 26th January, 1846.

Dear Sir,—At the Annual Meeting of the Christian Unitarian Society of Montreal, held on the 29th ult., the following resolution was passed unanimously:—

Resolved—"That the thanks of this meeting be given to the British and Foreign Unitarian Association for its very liberal contribution to this Society of 50*l.* sterling."

I take the further liberty of observing, that our Society is steadily on the increase; and could we but obtain a sufficient sum to sweep off the debt that is still hanging upon us, our prospects would be most encouraging. We sincerely hope and trust that our friends in England will follow the generous example set them by those in the United States, and relieve us from this burden. It will aid the cause of liberal Christianity in Canada greatly to free this Society from debt, that we may be the better enabled to render efficient aid to destitute parts of the country, when we shall be called upon, as we doubtless shall be before long, to assist in raising up new societies and in building churches, or in supporting missionaries. Indeed, in the case of Toronto, had it not been that some members of our Society promised to assist them to the extent of 100*l.*, our friends there would hardly have felt warranted to have sent their minister to the United States on a collecting tour to raise means to purchase the chapel of which they had the offer. It was the promise of assistance from us which gave them encouragement to solicit aid from our brethren in the neighbouring States. And a fair degree of success attended the efforts of their Pastor. He obtained assurances of assistance, and, probably, in the course of this year, what with the 100*l.* from us, the Toronto people will receive a sufficient sum to pay for the chapel they now meet in. The prospects of that Society are encouraging. The Rev. Mr. Adam continues to give much satisfaction. The usual attendance upon the sabbath is between fifty and seventy. The Rev. Mr. Adam is now engaged in delivering a course of doctrinal lectures, and the attendance upon these is rather more than double their usual number. We sincerely trust that the Toronto Society will soon get a firm foothold; and in a few years they will become strong enough to lend a helping hand to originate other societies, and thus the good seed will gradually spread throughout the province. Montreal, however, will be the centre of operations in Canada; and you will at once perceive how important it is that we should be freed from all encumbrances—that our efforts should not be paralysed, as it were, by debt. I think I may with perfect safety add, that every shilling contributed to our aid, by our friends in Great Britain and Ireland, will be considered in the light of a loan to be returned, or rather to be expended in promoting the cause of liberal Christianity in this distant appendage of Her Majesty's dominions. The fact is, our little church has cost us about 500*l.* more than originally contemplated. The whole cost of building and land is something less than 3000*l.* It will be but very little less when we get it inclosed, which must be done, but which we cannot now do for want of funds. We are happy to have it in our power to say that we have now a church respectable in appearance, and comfortable in accommodation, where we have the means of admitting all to a seat who have a desire to hear our views expressed, or a wish to be witness to our simple mode of worship. And many there are who come for these purposes, and go away surprised that they are not strengthened in their prepossessions against us. They find no harmony between what they hear *in our* church and what they hear *out* of our church—between what our minister says in the church, and what is said of our minister and of ourselves out of church. They find great clashing in the statements made by those inimical to our faith, with the facts appertaining to our belief. Thus it ever has been, and ever will be, so long as sectarianism is made to hold the place of Christianity, and the great body of the people are made to see with other eyes than their own. We have good reason to believe that there are many Unitarians in Canada who have not given expression to their religious views since coming into the country, because they find themselves surrounded by those who have no sympathy in their

belief. Accidental circumstances are bringing such to our knowledge now and then. Wherever we can learn of any friendly to our views, we invariably supply them with tracts and numbers of our 'Bible Christian,' which little paper, we think, is doing much good. We are sadly in want of tracts, particularly those of a doctrinal nature; and should be exceedingly happy to receive from your Association as many as you could send us for circulation. With the warmest thanks for the lively interest your Association has continued to manifest towards our little Society from its first formation,

I remain, yours truly,

Rev. E. Tagart. WILLIAM HEDGE,

Secretary to the Christian Unitarian Society of Montreal.

Montreal, 28th August, 1845.

I am happy to inform you that a very propitious commencement has been made towards the formation of a Unitarian Congregation in Toronto, Upper Canada. Early in the last month I went up there (about 400 miles from this city) and preached the first discourse to an audience collected by public notice in the newspapers: I requested a meeting on the Wednesday evening following of such persons as felt interested in the formation of a Unitarian Society, and found that *fifteen* persons attended for that purpose, who passed resolutions to form a Society, and opened a subscription list to meet current expenses. This I regarded as a very good nucleus around which a gathering might be made. I preached a second sabbath also, and requested a meeting immediately after the evening service, as I had to leave for Montreal next morning, At that meeting I urged on them the great importance of acting and sustaining the commencement just made. The people, who were gathered from all parts, England, Scotland and Ireland, seemed very much in earnest, and the consequence has been that they have rented a church which they hope to be able to purchase by the assistance of friends abroad, and have kept up meetings ever since. And not only so, but by a great struggle and effort they have secured the services of a man of great experience as their pastor, I mean the Rev. Mr. Adam, formerly of Calcutta. This is a great step. He suits their circumstances precisely. None of the people are wealthy. They are principally mechanics, and not very numerous, as I have already intimated; yet they bind themselves to raise 100*l.* per year within their own bounds, five of them engaging to subscribe 10*l.* each per year for two years. They must of course look abroad for some farther assistance for the minister's salary and current expenses, and I think their effort should be sustained. Persons residing in the "old country" can hardly form a just idea of the endeavours that are made in this country by all parties to plant their churches in all places of importance. Toronto is the capital city of Upper Canada, and may in a little time influence some other place in that region, just as Montreal has had an influence on it, and has been the means of calling the present incipient Society into existence. I must not be considered as drawn away by any undue partialities for my present sphere of labour, when I say that I grow more and more convinced of the necessity and importance of sustaining every effort to plant liberal Christianity in this new and rapidly rising country. When I perceive, as I sometimes do, in the correspondence of the 'Inquirer' mostly, persons doubting the utility of the Unitarian Association, questioning the propriety of aiding this effort or that, giving their opinion very gravely that Montreal and such "places abroad" might very well be left alone, I can hardly avoid a sigh at the narrowness of their range of usefulness, and wishing them here beside me in this busy capital of Canada for a while. I have yet to learn that physical barriers should interfere with Christian sympathy; most assuredly the Christianity which Christ taught looks above and beyond such things altogether.

We are still progressing a little in this city—the Society is steadily on the increase. Our little paper, the 'Bible Christian,' is still finding its way to brethren in the faith "scattered abroad" throughout Canada, and keeping alive their sympathies for what we believe the great doctrines of Christianity. Hoping to hear from you as soon as convenient concerning the main inquiry stated in this communication, believe me, dear sir, very sincerely yours in the bonds of Christian truth and love,

JOHN CORDNER.

3 Dinburn Terrace, 6th May, 1846.

Reverend Sir,—I take the liberty of enclosing a Memorial from the Christian Unitarian Congregation here, addressed to the British and Foreign Unitarian Association, which I respectfully submit to your consideration; and earnestly beg that you will direct that it may be laid before the approaching Annual Meeting, and that it may obtain your advocacy if approved of.

I have been requested to express the grateful thanks of the congregation for your recent kindness in replying so readily to the application made to you through Mr. Adam, their secretary, relative to filling up the office of Pastor. The congregation sincerely regret that the Rev. J. H. Hope has resolved to leave them. The utmost harmony has prevailed during the last five years between people and pastor, and the sole cause of separation arises from the poverty of our members generally, not enabling the Committee to advance the salary.

Pardon, Reverend Sir, my entering so largely into this matter. It is deeply interesting to me as an individual. Under severe family affliction I have experienced the consolations of Unitarian Christianity, and I am sure I address one who will not be indifferent to the wants of his fellow-believers in this remote quarter of the island.

I am, most respectfully, Reverend Sir, your obedient Servant,

The Rev. E. Tagart, J. A. Paterson, *Tanner.*
Hon. Secretary B. and F. Unitarian Association.

"George Street Chapel, Aberdeen, 3rd May, 1846.

"Unto the Members of the British and Foreign Unitarian Association in Annual Meeting assembled: The Memorial and Petition of the Members of the Aberdeen Christian Unitarian Congregation of George Street Chapel,

"Respectfully sheweth,—That your Memorialists are again constrained by circumstances to present themselves as petitioners for a continuation of the fostering and friendly aid of the British and Foreign Unitarian Association, which they have experienced so beneficially hitherto, and for which they would express their sincere gratitude.

"To remove unfavourable impressions that might arise therefrom, and to justify or excuse, in some measure, the recurrence of this application, the Memorialists will, as briefly as possible, bring under your notice a few facts in reference to their present position, to which they would earnestly solicit the attention of the British and Foreign Unitarian Association.

"In the present changing scene nothing can be permanent. The Memorialists are experiencing this universal truth, by changes occurring within its own body. They have lately lost, by emigration to foreign climes, several steady members; they have also the prospect of losing one of their founders and a generous contributor, Mr. John Proctor, who is about to leave for Leeds. So that besides the diminution of number, there will be a loss of revenue of at least 14*l.* to 15*l.* There will only now be four members whose means enable them to act liberally, and who will contribute 32*l.*; the remaining members being tradesmen in humble life, most of them married, whose contributions are at an average from 6*s.* to 7*s.* 6*d.* annually each.

"Another peculiarly grievous occurrence is about to overtake us, in the retirement (from the office of pastor) of our respected minister, the Rev. J. H. Hope, who will leave us about the end of this present month, mainly occasioned, we believe, by our inability to raise his salary above 70*l.* per annum, which without incurring debt we could not do, and defray the other necessary and unavoidable expenses of feu-duty, light, insurance, precentor, beadle, &c., amounting to about 30*l.*

"Thus your Memorialists are placed in a trying position. Cast down they may be, but are not overcome. They humbly rely on Divine Providence that they shall be enabled to keep together as a congregation, to stand up boldly in defence of pure Christianity, and to assert the 'truth as it is in Jesus,' as they have struggled for fourteen years past to do, successfully, and creditably to themselves, notwithstanding many untoward events that have come to pass.

"At this moment your Memorialists are in correspondence with the Rev. Mr. Cochrane, presently at Wisbeach, whom they have invited to become a candidate, and whose consent they have obtained. If he should consent to undertake the pas-

toral office, your Memorialists earnestly entreat the British and Foreign Unitarian Association to view their position with sympathy, and to lend their aid as heretofore, which would be most seasonably done at the present time.

"Your Memorialists observe with great delight the very general efforts making at present throughout England to form unions for the purpose of aiding weak congregations, and calling forth greater energies in promulgating the 'truth as it is in Jesus;' also in appointing Missionaries to enter into the recesses of the miserable and neglected, and raise their minds from despair to a better hope.

"Your Memorialists admire and revere those truly good and great-minded men who are taking the lead in these works of Christian charity and philanthropy; and would humbly hope that their exertions may not be confined to the more favoured provinces of the south, but that this northern region may obtain their favourable regard at a period not remote, where notwithstanding the influence of a rampant sickening Calvinism, there prevails a strong under-current of mind in search of a purer Christianity.

"Signed in name and by appointment of the Aberdeen Christian Unitarian Congregation, in Annual Meeting assembled, this 3rd day of May, 1846.

"J. A. Paterson, *Chairman.*"

In the midst of these congregational objects the Book and Tract department of the Association has been the subject of much anxious consideration. Your Committee have from time to time reviewed the state of the Catalogue, with a view to meet the wishes on the one hand of those who desired a larger choice of valuable works, such as may be considered to represent more adequately Unitarian literature, and on the other, of those who desired a larger supply of small and cheap tracts for extensive distribution. They regret that they cannot enter into the scheme of making their Catalogue professedly a medium of communicating to the public the choicest publications of Unitarian theology. They cannot abandon the old and original plan of the Book Society, viz. to keep in print such works of approved character as specially require their aid, of which the Society has almost exclusive possession, and to add to these such other works as suit their purpose and the wants of their subscribers, portions of the stock being supplied to them upon terms advantageous to the authors. The Society should not be looked upon merely as an instrument for supplying the shelves of those who have libraries at home and who can obtain readily, through the booksellers, works accordant with their taste. It is rather a charitable institution for the diffusion of the knowledge of Unitarian Christianity by the distribution of works in defence and illustration of it. With this view of its character and purposes, your Committee fell in with the suggestions of some friends in the North, communicated through the Rev. C. Wicksteed of Leeds—viz. to print a series of tracts which could be supplied at an exceedingly cheap rate, of which the series published by the American Association was held forth as a model. In conformity with this suggestion they have printed at Mr. Barker's press 5000 of Clarke's Answer to the question, Why are you a Christian; 2000 of Acton's Religious Opinions of Newton, Locke and Milton; 2000 of Carpenter's Sermon on the Beneficial Tendency of Unitarianism; 2000 of Locke's Essay on the Understanding of St. Paul's Epistles. By printing large numbers of such tracts they hoped to supply district and country societies. A correspondence with their secretaries has been opened, but with the exception of a very trifling order from the West of England, your Committee regret to say that they have met with no encouragement to proceed with the plan. It appears to your Committee comparatively easy to print and render cheap, works of a truly instructive and liberal character in religion; but it does not follow that they will be sought for, studied and bought. Your Committee

can only call upon their subscribers and friends to aid them as much as possible in encouraging the perusal of them, by all the means in their power, placing them according to their opportunities in the hands in which they will be useful, and fostering a taste for solid information and inquiry. The following are the grants of books and tracts which have been made during the past year:—The Rev. T. Cooper, for distribution among the local preachers and Christian brethren in the Potteries, during the first six months, 6*l.* 6*s.* To the same gentleman, 1000 smaller tracts, value 5*l.*; also twelve copies of Worcester's Atoning Sacrifice, and a subsequent vote of 11,000 tracts. To Mr. Glover, of Stoke-upon-Trent, on the recommendation of Mr. Cooper, and as known to Mr. G. S. Kenrick, 3*l.* worth. To the care of Mr. Henry Jones, for the use of ministers visiting Newcastle and its neighbourhood, the Potteries, for the purpose of lecturing, 5*l.*; making a total of 30*l.* worth for that district. A small grant to Rev. T. Gilbert, of Ditchling, on the recommendation of the Rev. S. Wood. To Mr. Kovas, of Transylvania, the Rev. W. Turner's Lives of Eminent Unitarians; and a series of Association Reports, with other volumes, to the care of John Paget, Esq., as advised by the Rev. John Kenrick of York. To the Rev. B. Mardon, for distribution at Jersey, 1*l.*

	£	*s.*	*d.*
Mr. Harwood of Collumpton	3	0	0
Ditto, for Tract Society at Honiton	3	0	0
Rev. W. J. Odgers, on account of subscription at Plymouth	3	0	0
Ditto, for distribution at Torquay	5	0	0
Rev. R. B. Aspland of Dukinfield	10	0	0

Mr. Cowell of Canterbury, 5*l.* for distribution during the delivery of lectures by Mr. Clarke.

Dr. Bateman, for distribution at the stations of the London Domestic Mission Society, and during the delivery of lectures in Milton Street, 4*l.* 3*s.* with an additional grant to Messrs. Philp and Vidler, the missionaries.

To Rev. Edward Talbot of Tenterden, on the receipt of an order for tracts and an application for a grant, 3*l.*

To Mr. Hedge of Montreal, books and tracts for the formation of an Unitarian Congregational Library and distribution in Canada, 20*l.* To Mr. Hale of Calne, 3*l.* worth. To Rev. J. Taplin, 200 copies of the Hundred Scriptural Arguments for Unitarian Christianity.

In addition to the smaller tracts printed by Mr. Barker, your Committee deemed it advisable to print the last year's Report in a somewhat cheaper form, and to circulate it more largely among our body. By the kindness of Henry Dowson, Esq. of Geldstone, in Norfolk, they have received a present of fifty-eight copies of the sermons of the Rev. P. Houghton, with a sketch of his character and life, by the Rev. J. G. Robberds, in two volumes 8vo; and 180 copies of a volume of prayers; these your Committee will be happy to distribute among the ministers associated with them in various labours whose names appear among the list of subscribers.

By the Rev. Noah Jones of Derby, they have been presented with 150 copies of his Sermon on the death of Joseph Strutt, Esq.

They have exchanged a number of their own books and tracts for an equal value of copies of the late Duke of Sussex's correspondence with Dr. Adam Clarke, and extracts from his marginal notes on theology, edited by Mr. Cogan, agreeably to the proposal of the Rev. R. B. Aspland.

They have added the following works to the Catalogue:—

Rev. H. Acton on the Religious Opinions of Milton, Locke and Newton.

——————— Three Lectures on Apostolical Succession.

Rev. B. Carpenter's Anniversary Sermon, 1845.
Rev. Dr. Carpenter on the Beneficial Tendency of Unitarianism.
Channing's System of Exclusion.
Channing on Creeds.
——— on Catholicism.
J. P. Hinton on Church Apostasy.
Rev. P. Houghton's Prayers for Families.
——— Sermons, 2 vols. 8vo.
Rev. Noah Jones' Funeral Discourse on the Death of Mr. Joseph Strutt.
Le Page's Scriptural Divinity of Jesus Christ.
Locke on the Understanding of St. Paul's Epistles.
Rev. J. S. Porter's Brief Outline of Christian Unitarianism.
Simpson's Two Essays on Christianity.
Rev. H. Ware's Education the Business of Life.
Wilson's Scriptural Illustrations of Unitarianism.

Various other subjects have been under consideration, such as the Charitable Trusts Bill, which was specially brought under our notice, and was referred to the Deputies for the protection of the civil rights of Dissenters; the state of chapels, and our cause at Calne and at Whitby. It will be seen, by the foregoing Report, that your Committee have been far from inactive during the past year. They are convinced that the more this Society is known the more it will be appreciated, and the better it will be supported by the Unitarian public. It furnishes encouragement and hope in many distant quarters. It is a centre of beneficent action, whose influence radiates, in various directions, with more or less of light and warmth; it needs only more active cooperation and support to become a far more powerful instrument than it has yet been in the promotion of Christian freedom, truth and righteousness.

The Committee would respectfully enforce upon their Subscribers the great assistance which an earlier payment of subscriptions would afford, and the great trouble and inconvenience which would be thereby avoided. If the subscriptions for the current year were paid before the Annual Meeting in that year, instead of being delayed, as now, till very near the meeting of the year after, your Committee and Secretary would be able to proceed with much more confidence in the right appropriation of their funds, and the business of the Association would be much facilitated.

Account of the Trustees of the Improved Version, of the state of that Fund, on 29th May, 1846.

£	s.	d.					£	s.	d.
419	14	0	Three and a quarter per Cents., as per Account stated in the last Report				409	7	5
			Half a Year's Dividend on £419 14*s.* 3¼ per Cents., due October 5th, 1845, less Income Tax		6 12	6			
			Ditto, ditto, April 5th, 1846, less Income Tax		6 12	6			
			Amount due from the Association for 36 copies of the work		6 3	0			
							19	8	0
			Stock in hand, as per last Report	804 copies.					
			Less copies purchased by the Association, as above	36					
			768 at 5*s.* =		192 0	0			
			Less 30 per Cent.		57 12	0			
							134	8	0
							£563	3	5

Examined { THOMAS GIBSON.
HENRY TOWGOOD.

THE TREASURER'S CASH ACCOUNT FOR

Dr.

1845.				£	s.	d.
Jan. 1. To Balance at the Bankers				118	13	0
Dec. 31. To Donations and Congregational Collections for General Purposes, as per list. £121 17 8						
To Annual Subscriptions as per List, viz.—						
For General Objects	£585	18	6			
Civil Right Fund	2	1	0			
Book and Tract Fund	41	9	6			
				629	9	0
To Anniversary Collection at Essex Street Chapel				19	15	4
To Half-year's Dividend on £1564 16*s.* 1*d.* Consols				22	15	9
To Half-year's Dividend on £1965 3*s.* 2*d.* Consols				28	12	4
To One Year's Dividend on £100 Consols				3	0	0
To One Year's Dividend on £104 17*s.* 0*d.* Reduced 3 per Cents.				3	2	10
To Amount received from Calcutta for Sale of Land				400	10	1
To Amount received on account of books sold this year				35	1	5
				1264	4	5
To Balance, being Amount overdrawn				26	18	0
				£1409	15	5

Audited and Approved, June 1, 1846.
(Signed) THOMAS GIBSON.
HENRY TOWGOOD.

THE YEAR ENDING DECEMBER 31st, 1845.

1845.		£ s. d.	Cr. £ s. d.
Dec. 31.	By Payments in pursuance of Votes of the Committee in aid of Congregations and Ministers, viz.—		
		£ s. d.	
	Oldham Congregation	10 0 0	
	Rev. John Chappell	10 0 0	
	Ditto, further	10 0 0	
	Oldham Congregation (further)	10 0 0	
	Raloo ditto	20 0 0	
	Rev. M. C. Frankland	10 0 0	
	Aberdeen Congregation	10 0 0	
	Selby ditto	5 0 0	
	Pollard and Robinson, Unitarian Teachers, Padiham	5 0 0	
	Framlingham Congregation	5 0 0	
	Glasgow ditto	50 0 0	
	Billinghurst ditto	10 0 0	
	Canterbury ditto	15 0 0	
	Chesterfield ditto	10 0 0	
	Yarmouth ditto	40 0 0	
	Trowbridge ditto	10 0 0	
	Poole ditto	10 0 0	
	Kendal ditto	50 0 0	
	Hinckley ditto	10 0 0	
	Eastern Unitarian Association	10 0 0	
	Western Unitarian Society	25 0 0	
	Rev. John Chappell	5 0 0	
	Lympston Congregation	5 0 0	
	Swansea ditto	25 0 0	
	Huddersfield ditto	25 0 0	
	Montreal ditto	50 0 0	
	Rev. Thomas Cooper, Expenses of his Mission to the Potteries	45 0 0	
	Expenses of Deputation to the Channel Islands	31 0 0	
	Expenses of Deputations from the Committee to Yorkshire and the West of England	40 8 3	
			561 8 3
	By Payments on account of the Book and Tract Department, viz.—		
	*Books and Tracts printed, including Carpenter's Anniversary Sermon, One Hundred Arguments, Life of Elwall, &c.	20 17 7	
	Books and Tracts purchased, including Works by Rev. H. Hutton, Rev. J. Kenrick, Wilson, &c.	152 4 3	
	Insurance on Stock	5 0 0	
	Rent of Warehouse	15 0 0	
	Printing Catalogue	2 15 6	
			195 17 4
	By Payments for Printing and Distributing the Annual Report, viz.—		
	Printer's Bill	20 10 0	
	Stationer's Bill for Paper	7 15 0	
	Carriage and Postage of Reports	8 2 6	
			36 7 6
	By Payments on Account of the Anniversary Meeting, including Travelling Expenses of Minister, Advertising, &c. &c.		26 11 2
	One Year's Rent of Offices		25 0 0
	By Payments to the Resident Secretary, for the services of himself and Clerks, viz.—		
	One Year's Salary	75 0 0	
	Commission on £828 12*s.* 11*d.*	41 8 6	
			116 8 6
	By Sundry Disbursements, viz.—		
	Petty Disbursements as per Petty Cash Book	17 1 5	
	Printing, Stationery, Laundress, Coals, Candles, &c.	29 4 2	
			46 5 7
	By Investment paid for the Purchase of £400 7*s.* 1*d.* 3 per Cent. Consols, in the names of Messrs. Gibson and Hornby		401 17 1
			£1409 15 5

* Books and Tracts sold, given away, and supplied to Subscribers in the course of the year 1845, number 10,232, value £219 15*s.* 2*d.*

MEMBERS AND SUBSCRIBERS

For the Year ending 31*st December*, 1845.

Rules 3 and 10 explain what Subscriptions constitute the Donor a Member. All Annual Subscriptions are due on the 1st January in every year, and are paid in advance; they are supposed to be continued until notice to the contrary is given in writing to the Treasurer, or to one of the Local Treasurers.

The letters L.M. in the following List denote that those persons against whose names they are affixed, are Life Members of the Association, under Rules 3 and 10.

The letters H.M. denote Honorary Members of the Association, under Rules 3, 23, and 30.

The Ministers with an asterisk prefixed to their names have preached Anniversary Sermons before the Association.

All Subscriptions appropriated to specific objects, under Rule 7, are carried to their separate accounts in the Treasurer's Books.

Subscribers resident in the country are requested to pay their subscriptions to the Local Treasurers, unless it be more convenient to remit them direct to London.

DISTRICT ASSOCIATIONS.	Annual Subscriptions. £	s.	d.
Cheshire Presbyterian Association, per Rev. R. B. Aspland, *Dukinfield*	3	0	0
Eastern Unitarian Society, per Rev. J. Crompton, *Norwich*	5	0	0
Southern Unitarian Fund, per Rev. H. Hawkes, *Portsmouth*	5	5	0
CONGREGATIONS AND INDIVIDUAL SUBSCRIBERS.			
BANBURY.—Cobb, Edward	1	1	0
Piper, Rev. H. H.	1	1	0
BATH.—*L. T., Rev. Jerom Murch.*			
Bath Cong. Rev. J. Murch, H.M.	3	3	0
Basnett, William	1	1	0
Davenport, Mrs.	2	1	0
Drew, —	1	1	0
Green, W.	1	1	0
Jolly, T.	1	1	0
Liardet, Mrs.	1	1	0
Marsland, Mrs.	1	1	0
Murch, Rev. Jerom	2	2	0
Ottley, Miss	1	0	0
Prime, Miss .....L.M.			
Scott, Russell	1	1	0
Solly, Miss .....L.M.			
Solly, Miss L.	1	1	0
Solly, Miss S.	1	1	0
BELFAST.			
*Montgomery, Rev. Dr., *Dunmurry* H.M.			
BESSELL'S GREEN.			
Bessell's Gr. Cong. Rev. J. Briggs	1	1	0
BEXLEY.—Rutt, Mrs.	1	1	0
BILLERICAY.—Mead, Miss	1	1	0
BIRMINGHAM.			
*Bache, Rev. Samuel.....H.M.			
Congregation, Old Meeting. Rev. H. Hutton.....H.M.	3	0	0
*Hutton, Rev. Hugh .....L.M.			
Kenrick, G. S. .....L.M.	5	0	0
Kenrick, Samuel	1	1	0
Kentish, Rev. John .....L.M.	1	1	0
BISHOP'S STORTFORD.			
Hawkes, W. R.	2	2	0
BLAEN-Y-PLWYF.—Jenkins, J. L.M.			
Carried forward	48	9	0

	Annual Subscriptions. £	s.	d.
Brought forward	48	9	0
BOLTON.—*L. T., R. Heywood, Esq.*			
Baker, Rev. Franklin	1	1	0
Darbyshire, C. J.	1	1	0
Dean, John	1	1	0
Heywood, Robert	5	5	0
BRIDGEWATER.—*L. T., C. Thompson, Esq.*—Bagehot, Edward	1	1	0
Bagehot, Watson	2	2	0
Browne, Captain George	1	1	0
Browne, John	1	1	0
Browne, Samuel W.	1	1	0
Browne, William	1	1	0
Murch, Edward	1	1	0
Thompson, Charles	1	1	0
BRIDPORT.—*L. T., Mr. T. Colfox.*			
Battiscombe, William	1	1	0
Bridport Congreg. Rev. R. E. B. Maclellan .....Chapel Fund	2	0	0
——— Fellowship Fund	3	0	0
Colfox, William	1	1	0
Colfox, Miss	1	1	0
Friend, A	0	2	6
Galpin, F.	0	5	0
Good, J. B.	0	5	0
Gundry, Benjamin	1	1	0
Gundry, S.	1	1	0
Hoare, C.	0	5	0
Hounsell, Joseph .....H.M.	1	1	0
Hounsell, John	1	1	0
Hounsell, Thomas	1	1	0
Jacobs, W.	0	2	6
Jerrard	0	2	6
Lee, John Channon	1	1	0
Murley, Miss	0	2	6
Patten, H.	0	2	6
Patten, James	0	2	6
Rendall, J.	0	5	0
Roberts, M.	0	5	0
Suttle, —	0	5	0
Swaffield, H.	0	5	0
Symes, Daniel	0	2	6
Warr, —	1	1	0
Carried forward	84	8	6

	Ann. Subsc. £	s.	d.
Brought forward	84	8	6
BRIGHTON.—Brighton Congreg.			
Rev. J. P. Malleson .....H.M.	3	0	0
Holden, J. D. .....L.M.			
Spyring, J. S. S.	1	1	0
BRISTOL.—*L. T., H. A. Palmer, Esq.*			
*Armstrong, Rev. George ...H.M.	1	1	0
Acland, Mrs.	1	1	0
Browne, William	1	1	0
Bryant, G. S.	0	5	0
Burroughs, G. S.	0	5	0
Carpenter, Mrs.	1	0	0
Carpenter, Miss	0	10	0
Champion, W. D.	1	1	0
Coates, Mrs.	1	1	0
Coates, Miss	0	10	6
Cobb, Miss	1	0	0
Cong., Lewin's Mead. Revds. G. Armstrong and W. James H.M.	3	0	0
Cooper, James	1	1	0
Cooper, E.	1	0	0
Davidson, G. M. .....L.M.	2	2	0
Dunsford, Miss Ann B.	0	10	6
Ely, Miss	0	5	0
Ellis, —	0	2	6
Estlin, J. B.	2	2	0
Evans, H. C.	0	10	6
Folwell, —	0	10	6
Gibson, Rev. R.	1	1	0
Hinton, —	1	0	0
Howse, H. E., *Frenchay*	2	0	0
James, Rev. William .....H.M.	1	1	0
Kentish, Mrs.	0	10	6
Lang, Robert	1	1	0
Lang, Samuel	1	1	0
Lang, Thomas	1	1	0
Leaves, John	1	1	0
Michell, Mrs. G.	1	0	0
Nicholls, —	1	1	0
Palmer, Arthur	1	1	0
Palmer, H. A.	1	1	0
Reynolds, Thomas	1	1	0
Rickards, Miss	1	1	0
Sheppard, Mrs.	0	10	0
Thomas, C. J.	0	10	6
Thomas, Thomas	1	0	0
Thomas, Thomas, jun.	0	10	6
Tricks, —	0	10	6
Watkins, S. C.	0	5	0
Worsley, Samuel	0	10	6
Wreford, Rev. J. R.	0	10	6
Wreford, William	1	1	0
BURY (Lancashire).—*Local Treas., Rev. F. Howorth.*—Grundy, Miss	1	0	0
Grundy, Thomas	1	1	0
Howarth, Rev. F.	1	1	0
BURY ST. EDMUNDS.—Robinson, T.	1	1	0
Watson, John	1	1	0
CANTERBURY.—Brent, John L.M.			
CARMARTHEN.—Jenkins, John ...	1	1	0
CARNARVON.			
Bransby, Rev. J.H.....L.M.			
Carried forward	136	4	0

	Ann. Subsc. £	s.	d.
Brought forward	136	4	0
CHESTER.—Kenrick, Misses	1	0	0
COCKEY-MOOR.—Whitehead, Rev. J.	1	1	0
COLYTON.—Batston, —	0	5	0
Norrington, —	0	5	0
Squire, —	1	0	0
Taplin, Rev. James	0	5	0
COVENTRY.—Herbert, A.....L.M.			
DERBY.—*L. T., Rev. Noah Jones.*			
Bennett, Misses	0	10	0
Derby Cong. Rev. N. Jones H.M.	3	0	0
Strutt, John	1	1	0
Wilkins, Thomas.....L.M.			
DITCHLING.—Wood, John	0	10	0
DONCASTER.—Blogden, George ..	2	0	0
DORKING.—Colgate, Charles	1	1	0
DUBLIN.			
*Drummond, Rev. Dr. .....H.M.			
Hone, Joseph .....L.M.			
Hutton, Rev. Joseph .....L.M.			
DUKINFIELD.			
*Aspland, Rev. R. B. .....H.M.			
EVESHAM.—Davis, Rev. Tim. L.M.	1	1	0
Evesham Cong. Rev. T. Davis H.M.	3	0	0
New, Caleb .....L.M.			
New, John .....L.M.			
EXETER.—*L. Treasurers, Rev. F. Bishop and B. P. Pope, Esq.*			
Bayley, Samuel	2	2	0
Bowring, Charles	0	10	6
Cross, Mrs.	1	1	0
Cole, C. H.	0	10	6
Huxham, Charles	0	10	0
Davey, Charles	0	10	6
Davey, William	0	10	6
Dingle, D.	0	10	6
Friend, A.	1	1	0
Harriott, G.	1	1	0
Hatch, Thomas	0	10	6
Hill, Charles	0	10	6
Hill, John	0	10	6
Huxtable, W.	0	10	6
Manning, Mrs. and Miss	1	1	0
Murch, James	0	10	6
Orchard	0	10	6
Osborn, J. D.	0	10	6
Rossiter, —	0	10	6
Stephens, James	0	10	6
Kingdon, Mrs. F.	0	10	6
Gartin, —	0	10	6
Terrell, James	2	2	0
Tucker, Walter	0	10	6
Welch, James	0	10	6
Wyatt, J.	0	5	0
FORDHAM.—Fyson, Robert D. ...	1	1	0
GODALMING.—Friend, A	0	10	0
Godalming Congregation	2	0	0
GUILDFORD.—Chapman, Rev. E.	2	2	0
HALIFAX.—*L. T., R. K. Lumb, Esq.*			
Briggs, R., Jun.	1	0	0
Briggs, W.	1	0	0
Carried forward	178	8	0

	Ann. Subsc. £	s.	d.
Brought forward.....	178	8	0
HALIFAX (*continued*).			
Crowther, Jonathan	0	10	0
Dawson, Christopher	1	1	0
Dawson, J.	1	1	0
Denton, Thomas	0	10	0
E. J. M.	0	10	6
Eddlestone, T.....	0	10	0
Halifax Congregation. Rev. W. Turner, Jun.	2	2	0
Hardcastle, F.	0	10	0
Holmes, T.	0	10	0
Jardine, E.	0	10	0
Jennings, W.	0	10	0
Kershaw, A.	0	10	0
Kershaw, George.....	2	2	0
Kershaw, Mrs.....	1	0	0
Lumb, R. K.	2	2	0
Ralph, Miss.....	1	1	0
Stansfeld, James	2	2	0
Stott, J. S.	0	10	0
Turner, Rev. W., Jun.....	2	2	0
HAPTON.—Selby, Rev. William...	1	0	0
HARLOW.—Barnard, J. .....L.M.			
Barnard, W. .....L.M.			
Barnard, W., *High Laver*	1	1	0
HONITON.—*Local Treasurer, Rev. James Taplin, Colyton.*			
Rev. D. Harwood .....H.M.			
Kenward, Mrs. E.	1	1	0
Murch, William	0	5	0
HORSHAM.—*Local Treasurer, J. Agate, Esq.*			
Agate, James	2	0	0
Wood, Mrs. Henry	1	0	0
HUDDERSFIELD.			
Hardy, Thos., *Birksgate*...L.M.			
HULL.—*Local Treasurer, Mr. W. Collinson.*			
Higginson, Rev. E.	0	10	0
Lightfoot, Samuel	2	2	0
Stamp, F.....	0	5	0
Till, R.....	0	5	0
Turner, Robert	0	3	0
HURSTPERPOINT.			
Janson, Mrs. Thomas .....L.M.			
Janson, T. H. .....L.M.			
ILMINSTER. — *Local Treasurer, Rev. E. Whitfield.*			
Collins, Mrs.	0	10	0
Nicholetts, J.	1	1	0
Whitfield, Rev. E.	0	10	0
IPSWICH.—Smyth, J. B. ...L.M.			
ISLE OF WIGHT.—*Local Treas., T. Cooke, Esq., Newport.*			
Clarke, Abraham.....L.M.			
Cooke, Thomas .....L.M.	1	1	0
Kirkpatrick, R. G.	1	0	0
Mortimer, William	0	10	0
Rev. E. Kell .....H.M.			
Pinnock, Robert	1	1	0
Wilkins, W.....	0	10	0
Carried forward	213	16	6

	Ann. Subsc. £	s.	d.
Brought forward.....	213	16	6
KENDAL.—Greenhow, G. R. L.M.			
Hawkes, Rev. Edward ...L.M.			
KIDDERMINSTER.			
Talbot, George, Jun.	1	1	0
LANCASTER.—Armstrong, John...	2	0	0
Shaen, Rev. Richard	0	10	6
LEAMINGTON.—Lawrence, Miss	1	1	0
LEEDS.—*L. Tr., Wm. Brown, Esq.*			
Brown, William	1	1	0
Buckton, James	0	10	0
Buckton, Joseph, Jun.	1	1	0
Curbutt, —	0	10	6
Davy, Josiah	0	10	6
Grace, Edward	1	0	0
Grace, Miss	1	0	0
Holmes, Mrs.	0	10	0
Kennedy, —	1	1	0
Leibreich, —	1	1	0
Leibreich, Emil	0	10	6
Lupton, Arthur	1	1	0
Lupton, D.	1	1	0
Lupton, Joseph	1	0	0
Lupton, Mrs.	1	1	0
Marens, —	1	1	0
Mill Hill Congregation	3	0	0
Oates, Misses	0	10	0
Stansfeld, Hamer	2	2	0
Stansfeld, H. H.....	1	1	0
Stansfeld, Misses.....	1	1	0
Tottie, Thomas W.	2	2	0
Warburton, William	0	10	0
Wellbeloved, C., Jun.....	0	10	6
*Wicksteed, Rev. Charles...H.M.	1	1	0
Wurtyburg, —	1	1	0
Wurtyburg, E. F.	0	10	6
LEICESTER.—Leicester Congreg. Rev. Charles Berry	2	0	0
LEWES.—*L. Tr., Mr. H. Browne.*			
Browne, Henry	1	1	0
Ridge, Mrs. Mary	1	1	0
Wood, Rev. Samuel .....L.M.			
LIVERPOOL. — *Local Treasurer, R. V. Yates, Esq.*			
Banks, Mrs.	0	10	6
Cox, George L.	1	1	0
Friend, per R. V. Yates, Esq. L.M.			
*Martineau, Rev. James ...H.M.			
Thom, Rev. J. H.	1	1	0
Thorneley, Thomas, M.P.	1	1	0
Wood, Ottiwell	1	1	0
Yates, J. B. .....L.M.			
Yates, Miss	1	1	0
Yates, Miss Ellen	1	1	0
Yates, R. V.....L.M.	2	2	0
LONDON.—Abraham, Henry R., *Orme's Green, Harrow-road* (See p. 33.)			
Amory, Samuel, 25 *Throgmorton-street* .....L.M.			
Arnold, J., 135 *Aldersga.-st.* L.M.			
Ashurst, W. H., 137 *Cheapside*	2	2	0
Carried forward	261	0	0

	Ann. Subsc. £	s.	d.
Brought forward.....	261	0	0
LONDON (*continued*).			
Aspland, Rev. R.	2	2	0
Aspland, A. Sydney, 4 *Lamb-building, Temple*	1	1	0
Aspland, Mrs. A. S. .....L.M.			
Atkinson, John .....L.M.			
Bache, R. C., *Lombard-street*...	1	1	0
Ball, Mrs. J. H.	1	1	0
Barclay, G. P., 3 *New Broad-street* .....L.M.			
Bateman, Joseph, LL.D., *East-India-road*	1	1	0
Baume, P. H. G.....	1	1	0
Bicknell, E., *Herne Hill*...L.M.	3	3	0
Bicknell, Mrs., *Ditto*	2	2	0
Bicknell, H.S., *Effra-rd., Brixton*	1	1	0
Bowring, Dr., M.P., 1 *Queen-square, Westminster* ...L.M.			
Bracher, G., *Stamford-hill*	1	1	0
Bracher, Miss, *Ditto*	0	10	0
Bracher, Miss E., *Ditto*	0	10	0
Bruce, Henry, 7 *Tavistock-squ.*	1	1	0
Bryant, Dr., *Colebrook-villa, Finchley*	1	1	0
Buckler, H. P., 79 *Basinghall-st.*	1	1	0
Bunton, John, 15 *Lad-lane*.....	1	1	0
Burkitt, Horace, *Bank*	0	10	0
Burkitt, Mrs., *Paragon, Hackney*	1	0	0
Carpenter, Dr. W. B.....	1	1	0
Carpenter, Miss, 24 *Regent-st.*	1	1	0
Carpenter, Mrs. T. H., *Box-worth-grove, Islington*	1	1	0
Chamberlain, R., 36 *Milk-street*	1	1	0
Chatfeild, John, *Stockwell* L.M.			
Christie, J., 17 *Fenchurch-st.* L.M.			
Churchill, C., 29 *Mornington-cres.*	1	1	0
Cogan, Rev. E., *Higham-hill, Walthamstow*	2	2	0
Coltman, Lady, *Hyde-park Gardens* .....L.M.			
Cookson, W. Strickland, 24 *Bedford-square*	1	1	0
Cookson, Mrs., *Ditto*	1	1	0
Crease, T. O., *West Smithfield*...	1	1	0
Cromwell, Rev. Dr., F.S.A., *Albion-terrace, Canonbury*.....	1	1	0
Cruickshank, John, *Milton-st., Dorset-square*	1	1	0
Domville, Lady, *Southfield, Eastbourne* .....L.M.			
Dunn, Robert, 15 *Norfolk-street*	1	1	0
Esdaile, Edward, 10 *Ashley-cres.*	1	1	0
Esdaile, James, 24 *Upper Bedford-place* .....L.M.			
Fearon, Mrs., *Hampstead*	1	1	0
Field, E. W., 41 *Bedford-row*...	1	1	0
Fish, John, *Hackney-road*	1	1	0
Fisher, John	1	1	0
Fletcher, Joseph Eedes, 95 *Fenchurch-street*	1	1	0
Ford, Edward, Jun., *Clapton* ...	1	1	0
Carried forward	303	8	0

	Ann. Subsc. £	s.	d.
Brought forward.....	303	8	0
LONDON (*continued*).			
Ford, Thomas, *Clapton*	1	1	0
Foss, Edward, 36 *Essex-st.* L.M.			
Fox, Rev. W. J. .....L.M.			
Gaisford, Rich., 9 *Bartlett's-buildings* .....L.M.	1	1	0
Gibbs, David, 76 *Milton-street.*	1	1	0
Gibson, T. F., *Spital-square* ...	1	1	0
Gostling, Mrs., 60 *Montague-square* .....L.M.			
Green, Charles, *Hackney*	1	1	0
Green, John, *Oliver-terrace West, Mile-end-road*	1	1	0
Hackney Gravel-pit Congreg...	5	5	0
Hall, Thos. H., 48 *Finsbury-sq.*	2	2	0
Hart, John T., 16 *Union-street East* .....L.M.	2	2	0
Hart, S., *Hackney*	2	2	0
Hawes, B., 36 *Brunswick square* .....L.M.			
Hawes, Benj., Jun., M.P., *Old Barge-h., Blackfriars* ...L.M.			
Hawes, Thomas, *Wandsworth*	1	1	0
Heywood, James, *Athenæum Club* .....L.M.			
*Hincks, Rev. W., *Hampstead.*			
Hoole, James, 36 *Aldermanbury*	1	1	0
Hornby, T., 31 *St. Swithin's-lane*	2	2	0
Horwood, T. R., *Ditto*	1	1	0
*Hutton, Rev. Dr., 5 *Hamilton-place, King's-cross* .....H.M.	2	2	0
Imeson, R. M.....L.M.			
Jackson, Jabez, 1 *New City Cham.*	2	0	0
Jackson, Rob., 41 *Bedford-row.*	1	1	0
Johnson, A. H., *Maiden-lane, Wood-street*.....	1	1	0
Johnston, Eb., *Tottenham* L.M.			
Jones, B. S., *Oriental Club* L.M.	1	1	0
Jourdan, Edward, 23 *Thread-needle-street*	1	1	0
Kendall, Geo., 4 *Basinghall-st.*	1	1	0
Kennedy, Benj., *Stock-Ex.* L.M.			
Kenrick, Rev. George, 20 *Regent's-square* .....L.M.			
Kinder, Richard, *Old Bailey* ...	1	1	0
Kinder, Miss, *Hampstead*	0	10	0
Kinder, Miss M., *Ditto*	0	10	0
Lady, A, per Rev. Dr. Hutton...	0	10	0
Lawrence, Miss, *Pitfield-street*	1	1	0
Lawrence, T. C., *Ditto*	1	1	0
Le Breton, Rev. P., 19 *Charlotte-street, Bedford-square*...L.M.	1	1	0
Leckie, William, *Austin Friars*	1	1	0
Leishman, Miss, *Clapton*	0	10	6
Leslie, Henry, 6 *Jazer-terrace, North Brixton*.....	1	1	0
Lister, D., 23 *Berkeley-sq.* L.M.			
Long, George	2	2	0
M'Cabe, G., 57 *Union-st., Boro'*	1	1	0
Madge, Rev. T., *Highbury-grange*	1	1	0
Mann, W., 12 *Grove, Holloway*	1	1	0
Carried forward..	349	8	6

	Ann. Subsc. £	s.	d.
Brought forward.....	349	8	6
LONDON (*continued*).			
Manning, W. O., *Water-lane, Lower Thames-street*	2	2	0
Mardon, Rev. B., *Boxworth-grove, Islington* .....H.M.			
Marsden, Thomas, 36 *Queen-street, Cheapside*.....	1	1	0
Marshall, Lawrence.....L.M.			
Martineau, J.S., *Brixton-hill* L.M.			
Martineau, Richard, *Chiswell-st.*	1	1	0
Michell, H. B., 4 *Northumberland-street*	1	1	0
Middleton, Jesse, 8 *Burton-crescent* .....L.M.	1	1	0
Middleton, Mrs., *Hackney*.....	1	1	0
Mitchell, Robert, *Brompton* ...	1	1	0
Monk, Mrs., *Cambridge-road*...	1	0	0
Needham, John M., *Chiswell-st.*	1	1	0
Netterville, J. E., *Stock Exchange* .....L.M.			
Nettlefold, E., 54 *High Holborn*	1	1	0
Nettlefold, J. S., *Highgate*.....	1	1	0
Paterson, W., 2 *Broadway, Westminster*	1	1	0
Pett, Samuel, 6 *Whitehall* L.M.			
Philp, Rev. R. K., *Patriot-sq., Bethnal-green*	1	1	0
Preston, H. J., 43 *Bloomsbury-sq.*	1	1	0
Preston, H.J., Jun., *Bloomsbury-sq.*	1	1	0
Preston, J. T., 94 *St. John-street*	1	1	0
Preston, S. W., 41 *Myddelton-sq.*	1	1	0
Rees, Rev. Dr., F.S.A., *Clapham*	1	1	0
Ridge, S., 37 *Cavendish-square*	1	1	0
Ridge, Mrs. S., *Ditto*	1	1	0
Robinson, H. C., 30 *Russell-sq.*	2	2	0
Robson, —, 71 *Castle-st., Oxfd.-st.*	1	1	0
Ross, Captain J. C. .....L.M.			
Rowe, Lawrence, *Brentford* ...	2	2	0
Rowe, T. B., *Ditto*	2	2	0
Sadler, Rev. T., *Hackney*. H.M.	2	2	0
Sanford, Henry, 130 *Bishopsgate-street*	1	11	6
Sangster, S., 94 *Fleet-street* ...	1	1	0
Scott, John, *Temple*	1	1	0
Sharpe, W., 41 *Bedford-row* ...	1	1	0
Sharwood, S., *Clapton*.....L.M.			
Sheppard, Samuel, 63 *Lower Brook-street*	1	1	0
Skirrow, William.....L.M.			
Smale, John, 1 *New-square, Lincoln's-Inn*	1	1	0
Smith, H. D., 165 *Strand*	1	1	0
Smith, Octavius, *Thames-bank*	2	2	0
Stevenson, J. C., 6 *Riley-street, Chelsea*.....	1	1	0
Stodart, G., 11 *Russell-square*	1	1	0
Strutt, J., 6 *Manor-st., Chelsea*	1	1	0
Surridge, R., 33 *Newgate-st.* L.M.			
*Tagart, Rev. E., 33 *Porchester-terrace, Bayswater*.....H.M.	3	3	0
Tagart, C. F., 1 *Raymond's-buildings, Gray's-Inn*	1	1	0
Carried forward	398	4	0

	Ann. Subsc. £	s.	d.
Brought forward.....	398	4	0
LONDON (*continued*).			
Tayler, Mrs. M., *Loughborough-road, North Brixton*	1	1	0
Tayler, Rich., 13 *Priory-road, Wandsworth-road*	2	2	0
Tayler, S., 14 *Albion-terrace, Wandsworth-road*	1	1	0
Taylor, D., 46 *Cross-street, Finsbury*	1	1	0
Taylor, E.	1	1	0
Taylor, Henry, *Belinda-terrace*	1	1	0
Taylor, J., F.R.S., 2 *Duke-street, Adelphi*	2	2	0
Taylor, R., F.S.A., *Red Lion-court, Fleet-street*	2	2	0
Teschemacher, E. F., 2 *Park-terrace, Highbury*	1	1	0
Titford, R. V., *Leadenhall-street*	1	1	0
Towgood, Henry, 33 *Throgmorton-street*.....	1	1	0
Towgood, Miss J., *Tottenham-gr.*	1	1	0
Townend, J., 5 *Shoreditch* L.M.			
Townsend, W., *Enfield* ...L.M.			
Venning, Miss	1	1	0
Venning, Miss J. E.	1	1	0
Venning, Miss M.	1	1	0
Venning, W.C., 9 *Tokenhouse-yd.*	1	1	0
Walton & Mitchell, *Wardour-st.*	1	1	0
Wansey, W., *Riches-court, Lime-street*	1	1	0
Waterlow, Jas., 24 *Birchin-lane*	1	1	0
Waterman, James, 59 *Thread-needle-street*	1	1	0
Watson, J., 55 *Holborn-hill* L.M.	3	3	0
Worsley, Philip, 4 *Taviton-street, Gordon-square*	1	1	0
Wright, Joseph, *Dalston*	2	2	0
Yates, J., 49 *Upper Bedford-place* .....L.M.	3	3	0
Yates, J.A., 33 *Bryanston-sq.* L.M.	2	2	0
Young, James, *Hackney*	1	1	0
LOUGHBOROUGH. — *Local Treas., Rev. T. C. Holland.*			
Holland, Rev. T. C.	0	10	0
Paget, William	5	0	0
White, W.	1	1	0
LYNN.—A. S. .....L.M.			
MAIDSTONE.—*Local Treas., Mr. R. Cooper.*—Cooper, Robert...	0	10	6
Ellis, Charles.....	0	10	6
MANCHESTER.—*Local Treasurers, Rev. W. Gaskell, and S. Alcock, Esq.*—Ainsworth, George M.	0	10	0
Alcock, J.	1	1	0
Alcock, S.	1	1	0
Allecock, Samuel .....L.M.			
Armstrong, J.	0	5	0
Barrow, John.....	1	1	0
Chapman, John.....	1	0	0
Chorley, J.....	0	10	0
Cong, Upper Brook-street, Rev. J. J. Tayler .....H.M.	3	3	0
Carried forward	451	2	0

	Ann. Subsc. £	s.	d.
Brought forward	451	2	0
MANCHESTER (*continued*).			
Darbyshire, Mrs. J.	1	1	0
Darbyshire, S. D.	1	1	0
*Gaskell, Rev. William ....H.M.	0	10	0
Greg, R. H.	1	1	0
Henry, Alexander	1	1	0
Kay, Samuel	1	1	0
Kennedy, John	1	1	0
M'Connell, James	1	1	0
Mason, Joseph	1	1	0
Mawn, Mrs.	0	10	6
Potter, Edmund	1	1	0
Robberds, Rev. J. G.	0	10	6
Schunck, Martin	1	0	0
Standring, T.	1	1	0
Stoby, W.	0	10	0
*Tayler, Rev. J. J. ....H.M.	0	10	6
Turner, Jas. A.	1	1	0
Turner, Rev. William	1	1	0
*Wallace, Rev. Robert ....H.M.	1	0	0
Wood, W. R.	1	1	0
MILTON, NEXT GRAVESEND.			
Nash, John Collier	1	1	0
NEWCASTLE-ON-TYNE.			
Harris, Rev. G. ....L.M.	0	10	6
NORTHAMPTON.—Jones, Rev. W. A.	1	1	0
NORWICH.—*Local Treas. Rev. J. Crompton.*—Crompton, Rev. J.	1	1	0
Dowson, E. U.	1	1	0
Dowson, J. W.	1	1	0
Jecks, Charles	1	1	0
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Carried forward	506	13	6

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BRIDPORT.—Brown, James	1	1	0
Dollin, —	0	3	0
Friend, A.	0	2	6
Ditto	0	2	6
Ditto	0	1	6
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Nicholetts, E.	1	0	0
Williams, James	0	10	0
Small sums	0	3	0
COLYTON.—Colyton Congregation	1	2	6
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Congregational Collection	7	9	2
Carried forward	32	10	8

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Brought forward	32	10	8
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Stansfeld, Hamer	5	0	0
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DONATIONS AND COLLECTIONS.

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